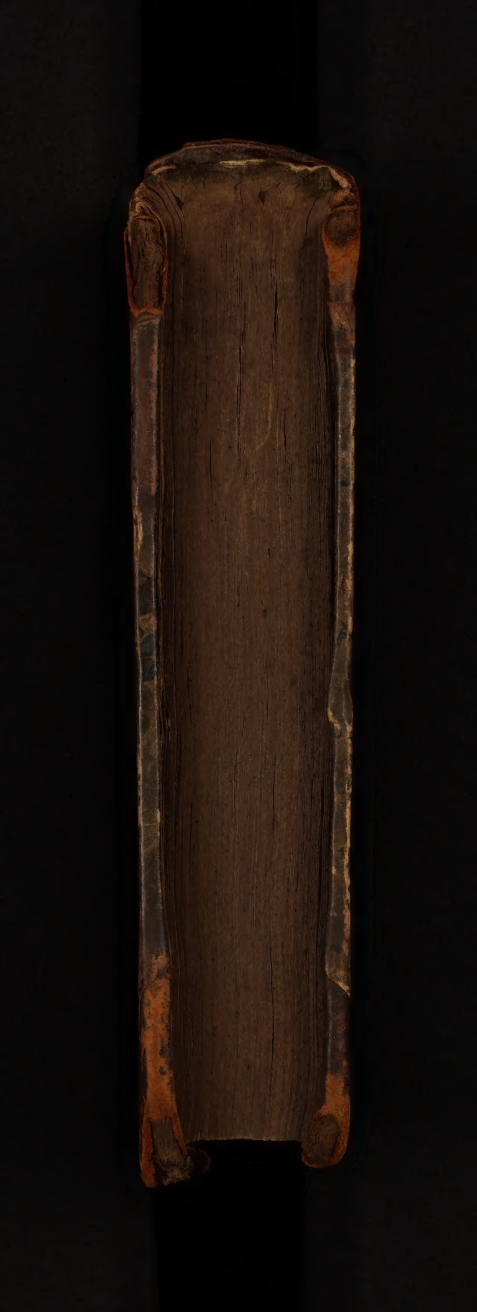
AGRIPPA'S

VANITY

OF ARTS

LONDON

1692



10,375/B
K
(10) ☰ × (9)
N.I p 16

to and p 352 this and the
ed of 1664 agree word for word
in the type setting

coll. yale

Behold the figure of that man of Parts
who dive'd into the Secrets of all Arts,
A Second Solomon, the mighty Hee
That try'de them all, and found them Vanity.

70021

THE VANITY OF ARTS AND SCIENCES.

BY

Henry Cornelius Agrippa, Knight,
Doctor of both Laws,
Judge of the Prerogative Court,
AND
Counsellour to *Charles* the Fifth,
EMPEROUR of *GERMANY*.

ECCLES.
Vanity of Vanities; all is Vanity.

LONDON,
Printed by *R. Everingham* for *R. Bentley* at the *Post-House* in *Covent-Garden*, and *Dan. Brown* at the *Bible* without *Temple-Bar*. 1694.

WELLCOME
HISTORICAL
MEDICAL
LIBRARY

TO THE

READER.

Studious Reader.

WILT *thou not look upon this Labour of mine, to be a moſt bold and almoſt* Herculean *attempt, to wage War againſt the Giant-like Oppoſition of all the* Arts *and* Sciences? *And thus to challenge the ſtouteſt Hunters of Nature?* Doctors *will knit their enraged brows upon me: the Authority of* Maſters, *the endeavours of the* Batchelors *of* Art, *the heat of the* Schoolmen, *the ſedition of the* Mechanicks, *will be all up in Arms againſt me. All which if I ſtab at one blow, will it not be a greater work than* Hercules *in the accompliſhment of all his Labours was ever guilty of? Shall I not have performed*

a nobler Task, if with no leſs danger and labour, I overcome theſe Monſters of Schools, Univerſities and Pulpits? For I am not ignorant how bloody a Battel I muſt fight, or how hazardous and difficult the War will be, being to meet with ſuch an Army of potent Enemies. Wo is me, with what Engins will they ſeek to deſtroy me? With what weight will they not endeavour to cruſh me? What reproaches will they not endeavour to throw upon me? The Grammarians *will rail at me: the* Etymologiſts *will derive my name from the* Gout: *the mad* Poets *Will call me* Goat *and* Momus: *the frivolous* Hiſtorians *will prophane me beyond* Pauſanias *or* Heroſtratus: *the obſtreporous* Rhetoricians *will plague me with their big Words and mimical Geſtures: the quarrelſome* Logicians *will confound me with their Syllogiſms. The nimble* Sophiſters *will ſawe my jawes with the Snaffles of their ſubtle Queſtions. The barbarous* Lulliſt *will make me mad*

mad with his abſurd Solœciſms. The Atome-numbring Arithmeticians *will ſet an hoſt of Uſurers upon me. The Gameſters will curſe me. The* Muſicians *will ſing Ballads of me. The proud Matrons will expel me their Meetings. The Wenches will deny to kiſs me. The gigling Girls will laugh, and cry, I* dance like a Camel. *The lewd* Players *will kill me in a* Tragedy. *The intricate* Geometrician *will impriſon me in his* Triangles *and* Tetragonals. *The vain* Painter *will make me more ugly than an Ape, or* Therſites *himſelf. The* Coſmographer *will baniſh me amongſt the Bears into* Greenland. *The* Aſtrologer *will erect ſome wicked Scheme or other for me. The* Phyſiognomiſt *will defame me for being impotent. The* Epicures *will beſpew me to death. The Tyrant will crucifie me in* Phalaris's *Bull. Hypocrites will declaim againſt me in their Pulpits. The Whores will pox me. The Prieſts will excommunicate me. The blaſphemous*

Marriner will throw me over-board. The yawling Hunter will set his Dogs upon me. The Souldier will plunder me. The Ordure-tasting Physicians will throw their Urinal at my Head. The Chirurgeons will anatomize me. The Lawyers will accuse me of Treason. The Judges will condemn me. Thus, though I omit for brevities sake many others, dost thou not see, Reader, what dangers I am like to run through? But I am in hopes to avoid their Fury, provided that thou, patient to hear the Truth, and laying all prepossession and Obstinacy aside, wilt but give thy mind candidly and without passion to read what I have writ. I have moreover the Word of God to defend me, which with an undaunted Courage I intend to make use of for my Buckler. I would have thee moreover to know, that I have not writ these things either out of Hatred, Envy, Ambition, or vain Errour, nor did Arrogance prompt me to it; but of all Causes the most just

and

and trueſt: becauſe I ſee that ſo many men, pufft up with Humane Knowledge and Learning, not only contemn and deſpiſe the Oracles *of the Sacred* Scripture, *but alſo proſecute and deride it with the ſame contempt. Others we ſee, though to themſelves they ſeem to be more holy, who endeavour to confirm and approve the Laws of Chriſt, yet attribute more Authority to the* Maximes *of* Philoſophers, *than to the holy* Prophets *of God, the* Evangeliſts *or* Apoſtles, *though there be ſo vaſt a difference between them. Moreover, we find that a moſt deteſtable Cuſtom has invaded all or moſt* Schools *of* Learning, *to ſwear their Diſciples never to contradict* Ariſtotle, Boethius, Thomas Albertus, *or ſome ſuch-like School-Deity; From whom, if there be any that differ ſo much as a nails breadth, him they proclaim a ſcandalous Heretick, a Criminal againſt the Holy Sciences, fit only to be conſumed in Fire and Flames. Therefore theſe audacious*

cious Giants, these Enemies of Scripture, *are to be set upon, their Bulwarks and Castles are to be stormed: And it behoves us to shew how intolerable the blindness of Men is, to wander from the Truth, misguided by so many Sciences and Arts, and by so many Authors and Doctors thereof. For how great a boldness is it, what an arrogant presumption, to prefer the Schools of Philosophers before the Church of Christ? and to extol or equal the Opinions of Men, to the Word of God? Lastly, how impious a piece of Tyranny it is, to captivate the Wits of Students to prefixed Authors, and to deprive their Disciples of the liberty of searching after and following the Truth? All which things being so manifest, that they cannot be denied, I may be the more easily pardoned, if I seem to have more freely and bitterly enveighed against some sorts of* Sciences *and their Professors.*

Farewel.

The

The LIFE of

Henry Cornelius Agrippa, Knight,

AND

Judge of the Prerogative Court.

Enry Cornelius Agrippa, deſcended from a Noble Family of *Nettesheim* in *Belgia*, was by his Parents ſo educated, that he became Doctor of the Laws and Phyſick, Maſter of the Rolls, and Judge of the Spiritual Court. He was naturally inclined to ſtudy, making it his recreation from his Youth to learn: Nor was his Labour ſpent in vain; for by his Ingenuity he obtained wonderful Skill and Knowledge in the ſeveral various Arts and Sciences. Notwithſtanding which, his Fancy guided him to attend or accompany the Army of the Princes, with whom he ſo prudently behaved himſelf, that he gain'd the affections of all that knew him; and for his ſingular Valour, was created Knight in the Field. It was about the year 1530, that his Merits grew great, and he became the Subject of every ones Wonder and Diſcourſe, ſome admiring

his Leaaning, others his Valour; and all with a reverend adoration applauding him. In his Studies he grew expert in *Occult Philosophy*, and composed four Books thereof; whose incomparable Worth is beyond the reach of an *Encomium*. Not long after that, he published this his Satyrical Invective, or Cynical Declamation against the *Vanity of Arts and Sciences*; informing and affirming with much Reason, Learning, and Piety, that all things are incertain, except onely the pure and solid Word of God. He likewise composed an History of the double Coronation of *Charles* the Emperour, to whom his Parts advanced him to be his Counsellour. Then he composed a Treatise of the Excellency of the Feminine Sex; and another of the Apparition of Spirits. Divers were of opinion that he held a Correspondency with Devils, since he published Commentaries on the *Ars Brevis* of *Raymund Lully*, and was extreamly inclined to delight in the study of *Occult Philosophy* and *Astrology*. To vindicate himself from those various Aspersions that arose concerning him, he published an Apology, wherein he shewed that what he did, was purely done by Art; nor did he exceed the bounds thereof.

In the year 1538. he wrote many learned Orations, by which his Wit appear'd to be excellent: Amongst the large number, these Ten were the chief; The first, on *Plato's* Banquet,

uttered

uttered in the Academy of *Tricina*, containing the praise of Love. The second, on *Hermes Trismegistus*, treating on the power and wisdom of Almighty God. The third, in behalf of one who was about to take his degree of Doctor. The fourth for the Lords of *Metz*; he being then chosen their *Advocate*, and their *Orator*. The fifth, to the Senate of *Luxemburgh*, in behalf of the Lords of *Metz*. The sixth for the said Lords, by way of Salutation to the Prince and Bishop thereof. The seventh, likewise for the aforesaid Lords, by way of Salutation to a Nobleman. The eighth, in behalf of a certain Kinsman of his, a *Carmelite*, made Batchelor of Divinity when he receiv'd his Regency at *Paris*. The ninth, for the Son of *Christiern* King of *Denmark*, *Norway*, and *Sweden*, delivered at the coming of the Emperour. The tenth, at the Funeral of the Lady *Margeret*, Princess of *Austria* and *Burgundy*. He also writ a Dialogue concerning Man; and a Declamation of a disputable Opinion concerning Original Sin, to the Bishop of *Cyrene*; an Epistle to *Michael de Arando*, Bishop of St. *Paul*; a Complaint upon a Calumny, printed at *Strasburgh*, 1539. These are the chief of those *Pyramids*, that disperse the Glories of *Agrippa*, who grew eminently famous, not only among the *Germans*, but all other Nations too. He was much beloved, more admired, and somewhat envied: *Momus* will carp, although among

mong the Gods: *Hercules* among the *Heroes*, hunts after Monſters: *Pluto* amongſt the Devils, as King of Hell, is angry with the Ghoſts: *Democritus* amongſt Philoſophers, derides and laughs at all things; and on the other ſide, *Heraclitus*, as if his Eyes were a Fountain of Tears, is always weeping: *Pirrhias* is ignorant of all things; and *Ariſtotle* believeth that he himſelf knows all things: *Diogenes* ſcorneth all things; and *Cornelius Agrippa* ſpareth none: he contemneth, knows, is ignorant, weeps, laughs, is angry, purſueth, carps at all things, being himſelf a moſt *Satyrical Philoſopher*.

His Epitaph.

WHy weep'ſt thou, Marble? *is thy Truſt*
Too great for ſuch a Sacred Duſt?
Or doſt thou make thy pious moan,
That we might turn our Hearts from Stone?
As converts then we'll weep with you;
Our Hearts ſhall melt to Marble too:
For there's penn'd up within thy Pit,
A world compos'd of Worth and Wit.

On

On the

LEARNED AUTHOR

Of the Vanity of

ARTS and SCIENCES.

ILluſtrious Pen-man, *whoſe immortal Name*
Speaks thee above the loudeſt blaſt of Fame,
Since thou for learning waſt the choiceſt He,
Whoſe Head was Europe's Univerſity.
Oxford *and* Cambridge *both do ſtill admire*
How thou attained'ſt thy Celeſtial Fire. (peror,
Well might great Charles, *though* Germans Em-
Conſer with thee, Dame Nature's Counſellor.
'Twas pity thou waſt born, great Soul, for why?
Thouſands have di'd for grief, that thou didſt die.
Yet thy rare Works that after thee ſurvive,
Inſtruct the Learned that at preſent live.
The Deſtinies *ſure-ſent thee in their rage,*
To teach the World, *and to correct the* Age,
Like ſome prodigious Wit, *within the Sphere*
Of being Prieſt, *and a* Philoſopher;
A Prophet, *and a* Poet, *to exclaim*
Againſt the Worthies, *and to laugh at* Fame;

To

On the Learned Author.

To unfold Myſteries, *and be i'th' Liſt*
Of all the choice, the chief Evangeliſt.
I'm full of wonder, when I contemplate
Thee, *and thy* Works, *ordain'd to conquer* Fate:
An Extaſie *ſurprizes every part,*
I ſeem a Man, *and yet I want my* Heart;
From me 'tis flown, and yet methinks it meets
Again, when I peruſe thy learned Sheets.
Then in a Grove *I'm loſt; and wiſh I may*
Get out, yet Pleaſure *forces me to ſtay:*
For there's delight that doth the Senſes fill,
As Accents written with an Angels *Quill.*
To fix thy Sepulchre *we'll ſhew our* Arts,
Cementing *that with* Tears *and* broken Hearts.
Can broken Hearts *an Habitation make?*
If not, for grief of that, our Hearts ſhall break.
Thou needeſt no Supporter, for thy Staff
Shall be thy Works, *thy* Fame *thy* Epitaph.
For when weak Poets *have their Praiſes ſpent,*
Thy Name ſhall be thine own rich Monument.

S. S.

Licenſed,
September 18. 1675.
Roger L'Eſtrange.

An

An ALPHABETICAL

TABLE OF CONTENTS.

Of

Arithmetick Page 50. 53
Architecture 77
Astronomy 82
Astrology 88
Augury 103
Agriculture 243. 250
Apothecaries 299
Anatomy 304
Alchimy 312
Advocates 324

Of

Balls 60
Beginning of natural things 130
Beggery 211

Of

Cosmimetry 74
Chiromancy 101
Conjuring 115
Cabalists 121
Ceremonies 173
Court-Discipline 224
Courtiers-Noble 226
Vulgar 230
Court-Ladies 234
Chirurgery 303

Cattel-

Cattel-curing 304
Cookery 307
Chymistry 312
Canon-Law 320
Conclusion of the Work 364

Of

Dicing 51
Dancing 60
Divination 99
Dreams 105
Dieting 305

Of

Elements of Letters 9

Of

Fishing 245
Fowling 246

Of

Grammar 12
Geomancy 50, 103
Geometry 66

Of

History 26
Holy-days 170
Husbandry 243
Hunting 246
Heraldry 276

Of

Images 164
Inquisition 327
Interpretative Theology 336

Of

Logick 40
Lullius his Art 47
Looking-Glasses 73
Law in general 316
Study 326

Of

Of

Memory 48
Mathematicks in general 49
Muſick 54
Miners and Metals 80
Metopoſcopy 100
Madneſs 107
Magick in general 109
Mathematical Magick 112
Metaphyſicks 142
Moral Philoſophy 146
Monks 183
Merchandizing 237
Military Art 253
Maſters of Arts 357

Of

Natural Magick 110
Necromancy 115
Natural Philoſophy 128
Nobility 257

Of

Opticks 67
Oeconomy in general 216
Private 218

Of

Poeſie 21
Pythagorean chance 52
Perſpectives 67
Painting 69
Plaſtick 70
Proſpective 73
Phyſiognomy 100
Plurality of the World 131
Politicks 154
Pandariſm 193
Paymaſters 241

Pasturage 243
Physick in general 281
Practical 285
Publick Notaries 325
Prophetick Theology 340
Praise of the Ass 360

Of

Rhetorick 33
Rhetorism 65
Religion in general 161
Regal Oeconomy 224

Of

Sciences in general 1
Sophistry 43
Stage-dancing 63
Statuary 70
Speculatory Divination 105
Soul 133
Superiours of the Church 177
Study of the Law 326
Scholastick Theology 331

Of

Theurgy 119
Temples 168
Theology Scholastick 331
Interpretative 336
Prophetick 340

Of

Witchcraft 113. 126
Whoring 187
Word of God 348

The

OF THE INCERTAINTY & VANITY OF Worldly Arts & Sciences.

Chap. I.

Of the Sciences in General.

IT is an old Opinion, and the concurring and unanimous judgment almost of all Philosophers, whereby they uphold, that every Science addeth so much of a sublime Nature to Man himself, according to the Capacity and Worth of every Person, as many times enables them to Transfate themselves beyond the Limits of Humanity, even to the Celestial Seats of the Blessed. From hence have proceeded those various and innumerable Encomiums of the Sciences, whereby every one hath endeavour'd, in accurate, as well as long Orations, to prefer, and as it were to extol beyond the Heavens themselves, those Arts and Mysteries, where-

in, with continual Labour, he hath exercised the strength and vigour of his Ingenuity or Invention. But I, perswaded by reasons of another nature, do verily believe, that there is nothing more pernicious, nothing more destructive to the well-being of Men, or to the Salvation of our Souls, than the Arts and Sciences themselves. And therefore quite contrary to what has been hitherto practized, my Opinion is, That these Arts and Sciences are so far from being to be extoll'd with such high applauses and Panegyricks, that they are rather for the most part to be disprais'd and vilifi'd: And that indeed there is none which does not merit just cause of Reproof and Censure; nor any one which of it self deserves any praise or commendation, unless what it may borrow from the Ingenuity and Virtue of the first possessor. However, I would have you take this Opinion of mine in that modest Construction, which may imagine, that I neither go about to reprehend those who are of a contrary judgment; or that I intend to arrogate any thing singly singular to my self, above others: Therefore I shall entreat you to suspend your Censure of me, differing in this one thing from all others; so long as you find me laying an auspicious Foundation of proof, not upon Vulgar Arguments drawn from the Superficies and out side of things, but upon the most firm reasons deduc'd from the most hidden bowels of secret Knowledge; and this not in the sharp stile of *Demosthenes* or *Chrysippus*, which may not so well beseem a Professor of Christianity, but would rather shew me to be a vain pursuer of flattery and ostentation, while I endeavour to varnish my Speech with the Fucus's of Eloquence. For to speak Properly, not Rhetorically, to intend the truth of the Matter, not the ornament of Language, is the duty of one Professing Sacred Literature. For the seat of Truth is not in the Tongue, but in the Heart. Neither is it of importance,

what

what Language we use in the Relation of Truth, seeing that falshood only wants Eloquence, and the trappings of Words, whereby to insinuate into the minds of Men; but the language of Truth, as *Euripides* writeth, is plain and simple; not seeking the graces of Art, or painted Flourishes. Therefore if this great Work of ours, undertaken without any Flowers of Eloquence (which in the series of our discourse we have not so much slighted as condemned) do prove offensive to your more delicate ears; we entreat you to bear it with the same patience, as one of the *Roman* Emperours made use of, when he stood still with his whole Army to hear the tittle-tattle of an impertinent Woman: and with the same humour that King *Archelaus* was wont to hear Persons that were Hoarse, and of an unpleasant Utterance; that thereby afterwards he might take the more delight in the pleasing sounds of Eloquent Rhetoricians, and Tuneful Voices. Remember that saying of *Theophrastus*, "That the "most Illiterate were able to speak in the presence of "the most Elegant Persons, while they spake nothing "but Truth and Reason. And now that I may no longer keep ye in suspence, through what Tracts and Byways I have as it were hinted out this Opinion of mine, it is time that I declare unto ye. But first I must admonish ye. That all Sciences are as well evil as good, and that they bring us no other advantage to excel as Deities, more than what the Serpent promis'd of old, when he said, *Ye shall be as Gods, knowing good and evil.* Let him therefore glory in this Serpent, who boasts himself in knowledge; which we read the Heresie of the *Ophites* not a little unbeseemingly to have done, who Worship'd a Serpent among the rest of their Superstitions, as being the Creature that first introduc'd the knowledge of Virtue into Paradise. To this agrees that *Platonick* Fable which feigns. That one

Theutus being offended with Mankind, was the first raiſer of that *Devil*, call'd the *Sciences*; not leſs hurtful than profitable: as *Thamus* King of *Ægypt* wiſely diſcourſes, writing of the Inventors of Arts and Letters. Hence moſt Grammarians Expound and Interpret the word *Dæmons*, as much as to ſay Artiſts. But leaving theſe Fables to their Poets and Philoſophers, ſuppoſe there were no other Inventors of Arts than Men themſelves, yet were they the Sons of the worſt Generation, even the Sons of *Cain*, of whom it is truly ſaid, *The ſons of this world are wiſer than the ſons of light in this generation.* If men be therefore the Inventors of Arts, is it not ſaid, *Every man is a Lyer, neither is there one that doth good?* But grant on the other ſide, that there may be ſome good men; yet follows it not, that the *Sciences* themſelves have any thing of virtue, any thing of truth in them, but what they reap and borrow from the Inventors and poſſeſſors thereof: For if they light upon any evil Perſon, they are hurtful; as a perverſe Grammarian, an oſtentatious Poet, a lying Hiſtorian, a flattering Rhetorician, a litigious Logician, a turbulent Sophiſter, a loquacious Lulliſt, a Lotteriſt Arithmetician, a laſcivious Muſician, a ſhameleſs Dancing-maſter, a boaſting Geometrician, a wandring Coſmographer, a pernicious Architect, a Pirat-Navigator, a fallacious Aſtrologer, a wicked Magician, a perfidious Cabaliſt, a dreaming Naturaliſt, a Wonder-feigning Metaphyſician, a moroſe Ethic, a treacherous Politician, a tyrannical Prince, an oppreſſing Magiſtrate, a ſeditious People, a Schiſmatical Prieſt, a ſuperſtitious Monk, a prodigal Husband, a bargain-breaking Merchant, a pilling Cuſtomer, a ſloathful Husbandman, a careleſs Shepherd, an envious Fiſherman, a bawling Hunter, a plundering Souldier, an exacting Landlord, a murderous Phyſician, a poiſoning Apothecary, a glutton-Cook, a deceitful Alchymiſt, a jugling Lawyer, a perfidious Notary, a Bribe-taking Judge, and a heretical and ſeducing Divine. So that there is nothing more

more ominous than Art and Knowledge guarded with impiety, seeing that every man becomes a ready Inventor, and learned Author of evil things. If it light upon a person that is not so evil as foolish, there is nothing more insolent or Dogmatical, having besides its own headstrong obstinacy, the authority of Learning, and the weapons of Argument to defend its own fury; which other fools wanting, are more tame and quietly mad: As *Plato* saith of the Rhetorician, *That the more simple and illiterate he is, the more he will take upon him to declaim; will imitate all things, and think himself not unworthy of any undertaking.* So that there is nothing more deadly, than to be as it were rationally mad. But if good and just men be the possessors of Knowledge, then Arts and Sciences may probably become useful to the publick Weal, though they render their possessors nothing more happy. For it is not, as *Porphyrius* and *Iambilicus* report, *That Happiness consists in the multitude of Arts, or heaps of Words.* For should that be true, they that were most laden with Sciences, would be most happy; and those that wanted them, would on the other side be altogether unhappy; and hence it would come to pass, That Philosophers would be more happy than Divines. For true Beatitude consists not in the knowledge of good Things, but in good Life; not in Understanding, but in living Understandingly. Neither is it great Learning, but Good Will, that joyns Men to God. Nor do outward Arts avail to Happiness, only as conditional means, not the Causes of compleating our Happiness, unless assisted with a Life answerable to the nature of those good things we profess. Therefore saith *Cicero* in his Oration for *Archias*, "Experience tells us, That Nature without Learning is "more diligent in the pursuit of Praise and Vertue, than "Learning without natural inclination. It shall not then be needful (as the followers of *Averroes* contend) so violently to labour to season our minds with the so long,

ſo tedious, ſo difficult, ſo unattainable learning of all ſorts of Sciences, which *Ariſtotle* confeſſes to be a common felicity, and eaſie to be attain'd to by labour and diligence; but only to give our ſelves to what is more eaſie and common to all, the Contemplation of the moſt noble Object of all things, God: which common Act of Contemplation ſo eaſie to all men, is not obtain'd by Syllogiſm and Contemplation, but by Belief and Adoration. Where is then the great felicity of enjoying the Sciences? where is the praiſe and beatitude of the wiſe Philoſophers, that make ſo much noiſe in the School, ſounding with the Encomiums of thoſe Men whoſe ſouls perhaps in the mean time are at that inſtant ſuffering the Torments of Hell? This St. *Auſtin* ſaw and fear'd, while he exclaims with St. *Paul*, *The unlearned riſe, and take Heaven by force; while we with all our Knowledge, are caſt down into Hell.* So that if we may be bold to confeſs the Truth, That the Tradition of all Sciences are ſo dangerous and inconſtant, that it is far ſafer to be Ignorant, than to know: *Adam* had never been Ejected out of Paradiſe, had not the Serpent been his Maſter to teach him Good and Evil. And St. *Paul* would have them thrown out of the Church, that would know more than they ought. *Socrates*, when he had div'd into the Secrets of all ſorts of Science, was then by the Oracle adjudged to be the wiſeſt among many, when he had publickly profeſſed, That he knew nothing. The knowledge of all Sciences is ſo difficult, if I may not ſay impoſſible, that the age of Man will not ſuffice to learn the perfection of one Art as it ought to be: Which *Eccleſiaſtes* ſeems to intimate, where he ſaith, *Then I beheld the whole Work of God, that man cannot find out the work that is wrought under the Sun; for the which man laboureth to ſeek it, and cannot find it: yea, and though the wiſe man think to know it, he cannot find it.*

it. Nothing can happen more Peſtilential to Man, than Knowledge; this is that true Plague that invades all Mankind with ſo much confuſion that ſubverts all Innocence; ſubjecting us to ſo many Clouds of Sin and Error, and at length to Death. This is that that hath extinguiſh'd the Light of Faith, caſting our Souls into profound darkneſs, which condemning the Truth has mounted Error to a Throne. Therefore in my Opinion, neither is *Valentinian* the Emperour to de diſprais'd, who is reported to be ſuch an open Enemy of Learning; nor is *Licinius* to be accounted blameworthy, who affirm'd Learning to be the Poyſon and bane of the Common-wealth. But ſuch is the large freeneſs, and free largeneſs of Truth, as can be apprehended by no contemplations of Science, by no judgment of Sence how quick ſoever; by no evident proof, no Syllogiſtical Demonſtration, no humane Diſcourſe of Reaſon, but only by Faith: which he that is indued with, *Ariſtotle* in his Book of *Firſt Reſolves*, accounts to be in a better Condition, than he that is indued with Knowledge: which Words *Philoponus* Expounding, ſaith, is to be *better diſpoſed, as more knowing by Faith, than by Demonſtration, which is done by the cauſe.* Therefore ſaith *Theophraſtus* in his Book of Supernaturals, *As to ſo far, we may diſcern by the Cauſe, taking our beginnings from the Sences; but after we have paſſed the Extreams, and firſt Principles, we can go no farther, either becauſe we know not the Cauſe, or through the defect of our weak underſtanding.* *Plato* in his *Timæus* ſaith, "That our Abilities will not reach "to the Explanation of thoſe things, but commands "to believe thoſe that deliver'd them before, though "they ſpeak without any neceſſity of Demonſtration. For the Academick Philoſophers were in high eſteem, for affirming, that nothing could be Affirmed. There were alſo the *Pyronicks*, and many others, who were

of the ſame Opinion, That nothing could be affirmed. So that Knowledge hath nothing ſuper-excellent above Belief, eſpecially where the Integrity of the Author directs the free will of believing. Hence that *Pythagorical* Anſwer of *He hath ſaid it*; And that Vulgar Proverb of the *Peripateticks*, *We are to believe every man expert in his Art.* Thus we believe the Grammarian, as to the ſignification of Words. The Logician believes the Parts of Speech, delivered by the Grammarian. The Rhetorician takes for granted his Forms of Argument, from the Logician. The Poet borrows his Meaſures from the Muſician. The Geometrician takes his Proportions from the Arithmetician: And upon both theſe, the Aſtrologer pins his ſleeve. Supernaturaliſts uſe the Conjectures of Naturaliſts, and every Artiſt rightly truſts to the Method and Rules of another: For every Science hath certain Principles that muſt be believed, and can be by no means Demonſtrated; which if any one deny, thoſe Philoſophers will ſtreight cry out, He is not to be Diſputed withal, as a denyer of Principles; or elſe they will deliver him over to the rack of his own experience: as if one ſhould deny Fire to be hot, let him be thrown into the Fire, and then reſolve the Queſtion. So that of Philoſophers, they are forc'd to become Executioners, compelling men to believe that by force, that they cannot teach by Reaſon. To a Commonwealth there can be nothing more pernicious than Learning and Science, wherein if ſome happen to excel the reſt, all things are carried by their Determination, as taking upon them to be moſt knowing; who thereupon laying hold upon the ſimplicity and unskilfulneſs of the Multitude, uſurp all Authority to themſelves; which is oft the occaſion of the changing Popular States into Oligarchie, which dividing into Factions, is at length eaſily oppreſs'd by ſingle Tyranny; which never any man in the

the World was ever known to attain to without Knowledge, without learning, without Literature; only *Sylla* the Dictator, who, an Illiterate Person, invaded and obtained the Supreme Government: to whose ignorance the Commonwealth was yet so far beholden, that it was the occasion that at length of his own accord he quitted his great Command. Furthermore, all Sciences are but the Opinions and Decrees of private Men; as well those that are of use, as those that are prejudicial; as well those that are wholesom, as those that are pestiferous; as well the bad, as the good; being never perfect, but both doubtful, full of Error and Contention: and that this is evident we shall make appear, by taking a survey and making a particular inspection into every particular Science.

CHAP. 2.

Of the first Elements of Letters.

FOR who sees not, that the Arts of well speaking, that is to say, Grammar, Logick, Rhetorick, which are but the Porches and Wickets of Sciences, but not of Knowledge, are oft-times the Causes of more mischief than delight? which notwithstanding have no other rule of Truth for their Establishment, than the Decrees and Statutes of their first Institutors; which evidently appears in the Invention of Letters themselves which are the Elements and Materials of all Arts. The first Letters were *Caldæan*, invented by *Abraham*, as *Philo* affirms, and were in use among the *Caldæans*, *Assyrians*, and *Phœnicians*; though others say, that *Radamanth* was the first that fram'd Letters among the *Assyrians*. After this, *Moses* delivered certain Characters

racters to the *Jews*, though not the same which are us'd at this day; the Author of which, *Ezra* is said to be, and not only so, but of all the Books of the Old Testament. Afterwards, one *Linus* a *Calcidian* is said to have brought over Letters out of *Phœnicia* into *Greece*, being the *Phœnician* Characters, which were there used till *Cadmus* the Son of *Agenor* made publick among them other new Letters of another sort, sixteen in Number; to which in the time of the *Trojan* War *Palamedes* added four more; and after him, *Simonides* the *Militian* as many more. To the *Ægyptians* it is said that one *Memnon* first taught the use of Writing by the Portraitures of Beasts, as is seen in their Obelisks; but as for Letters, *Mercurie* is said to be the first that gave them the Knowledge thereof: that *Mercurie*, whom *Lactantius* affirmeth to be the first of that Name, to whom *Vulcan* the Son of *Nilus* succeeded in the Kingdom. But the first that taught the use of Letters among the Latines, was *Nicostrata*, sirnamed *Carmenta*. Thus we see seven sorts of Letters most famous in Antiquity, the *Hebrew*, *Greek*, *Latin*, *Syriac*, *Caldean*, *Ægyptian*, and *Getic*. Of which in a very Antient Manuscript *Crinitus* reports that he hath read these following Verses.

First Moses *Hebrew Letters did invent:*
To Attica *the wise* Phœnicians *sent:*
The Latine *ones* Nicostrata *found out:*
Syriac, *and* Caldee, Abram *without doubt:*
Ipsis *the* Ægyptians *taught, not with less Art:*
To Getans, Galsela *did theirs impart.*

But other People and Barbarous Nations of latter times have invented new Letters. For *Cordanus* the Bishop invented Letters for the *Goths*; and the Ancient *Franks*, who under the Leading of *Marcomirus* and

and *Pharamond* vanquish'd the *Gauls*, us'd certain Characters very litttle different from the *Greeks*: which Letters *Wastaldus*, writing their History in their own Language, made use of. There are also other Letters extant among the *Franks*, whose inventor one *Doracus* is said to be, far different in Character from those of *Wastaldus*; together with others, of whom *Hichus* the *Frank* was Author, who came out of *Scythia* to the Mouth of the *Rhyne* with *Marcomir*. *Beda* also produces the Characters of certain *Norman* Letters, but without any certainty of their first Inventor. Many other Nations have appointed for their own use several new Characters of Letters; either Borrowed from the Ancients, or which they did impart, change, and corrupt: Thus the *Dalamatians* corrupted the *Grecian*; the *Armenians*, the *Caldean*, the *Lombards* and *Goths* defac'd and alter'd the *Latin* Characters. Many Ancient Letters are also quite lost, as of the Ancient *Hetrurians*, which notwithstanding formerly were in high esteem among the *Romans*, as *Livy* and *Pliny* witness. Of which Letters, the Characters are to be seen in many Ancient Coyns, although their signification be altogether unknown. For the *Romans* heretofore Conquering the greatest part of the World, took from many Nations the use of their own Letters, and violently impos'd upon them their own Forms. In the like manner the *Hebrew* Letters were lost in the Captivity of *Babylon*, and their Language was corrupted by the *Caldeans*. Thus the ancient Letters of the *Germans*, *Spaniards*, and other Nations, perish'd upon introducing the *Roman* Character; and their Languages were also by the same means wholly corrupted. On the other side, the Letters and Language of the *Romans* were corrupted and chang'd by the *Goths*, *Lombards*, *Franks*, and other Barbarous Nations: Neither is the *Latin* Language now in use the same with

with that in times of yore: Concerning the *Hebrew* Language and Character, there is no ſmall diſſention among the *Talmudiſts*; for Rabby *Jehuda* ſaid, That *Adam* the firſt man ſpake the *Aramæan* Language. *Marſurra* affirms, That the Law was delivered by *Moſes* in the Character which is ſaid to be the *Hebrew*; but in the Sacred Idiome of Speech, which being afterwards chang'd into the *Aramæan* Idiome, and written in the *Aſſyrian* Character by *Eſdras*; a little while after retaining the *Aſſyrian* Character, reaſſum'd the ſacred Idiome. Others ſay, That the Law was not written in other Characters at firſt, than thoſe at preſent known, but that ſometimes it was changed upon their fallings away, and by and by reſtor'd upon their repentance. Rabby *Simon* the Son of *Eleazar* believes neither the Language nor Character to have at any time been chang'd: So little of certain concerning the *Hebrew* Letters is there among the *Hebrews* themſelves. And indeed, ſuch are the alterations hapning through the Viciſſitude of times, that there are no Language or Letters that are able to make good the Antiquity or Truth of their firſt Original.

CHAP. 3.

Of Grammar.

YET out of theſe ſo inconſtant, and in all Ages mutable Principles of Letters and Languages, *Grammar* firſt, then the other Arts of well ſpeaking proceeded: For when it ſeem'd to be of little uſe to know Letters, unleſs they were joyn'd together in a certain Method and Form, and Syllables fram'd thereof, which at length might grow into Words and Sentences

tences for the underſtanding of Speech; then did certain Ingenious Men undertake to Ordain Rules of ſpeaking; that is to ſay, the Conſtruction of government of Words and Things ſignifi'd, impoſing as it were a bridle upon Speech, that whatever was written or ſaid according to thoſe Rules, ſhould be well written or ſaid, and ſhould be the Art of well ſpeaking, which Art they call'd *Grammar*. The firſt Inventor whereof among the *Greciant* is ſaid to be *Prometheus*. *Cretes Mallotes* was the firſt that brought it into *Rome*, being ſent by *Attalus* between the ſecond and third Punic War; which afterwards *Palæmo* Profeſs'd with great Oſtentation, ſo that he gave a new Name thereto, calling *Grammar* the *Palæmonian* Art: A man ſo Arrogant, that he boaſted, That Letters had their beginning, and ſhould dye with him; ſo proud, that he deſpis'd all the moſt Learned men of his Age; not forbearing to call *Marcus Varro* Hog. However, the Latin Grammar is ſo barren, and ſo much beholden to Greek Literature, that whoever underſtands not ſo much, is to be ejected out of the Number of Grammarians. Therefore all the Foundation and Reaſon of *Grammar* conſiſts only in the uſe and Authority of our Anceſtors, who have been pleas'd, that a thing ſhall be ſo call'd and ſo written, that words ſhall be ſo compounded and conſtrued; which being ſo done, they eſteem well done. From whence though *Grammar* boaſt it ſelf to be the Art of well ſpeaking, yet doth it falſly claim that Pre-eminence, ſeeing that with more advantage we learn that very thing from our Mothers and Nurſes, rather than from the Grammarians. The Language and Speech of the *Gracchi*, (who were moſt Eloquent Men) their Mother *Cornelia* poliſh'd and adorn'd. *Iſtria* taught her Son *Siles*, Son of *Aripethis* King of *Scythia*, the Greek Tongue. And it is well known, that

it

in many Provinces where Foreign Colonies have been introduc'd, the Children have ſtill retain'd the Dialect of their Mothers. Hence it is, that *Plato*, and *Quintilian* are ſo careful in appointing Rules for the choice of a fit Nurſe. Far be it from us therefore to acknowledge the reaſon of well-ſpeaking to theſe Grammarians; who profeſſing *Grammar* only, and making that their only buſineſs, yet are skill'd in nothing leſs. *Priſcian* could not learn this Art in the whole time of his Life. And *Dydimus* is ſaid to have four, ſome ſay ſix thouſand Books upon this Subject. They report that *Claudius Cæſar* was ſo given to the Greek Tongue, that he added three new Letters thereto, which he afterwards made uſe of when he was a Prince. *Charles* the Great is ſaid to have Compil'd a *Grammar* for the *German* Tongue, giving new Names to the Months and Winds. Even to this hour how men toyl and labour Day and Night! ſcribling continually of all ſorts, Commentaries, Forms of Elegancy, or Phraſes, Queſtions, Annotations, Animadverſions, Obſervations, Caſtigations, Centuries, Miſcellanies, Antiquities, Paradoxes, Collections, Additions, Lucubrations, Editions, upon Editions. And yet not one of them all, whether *Grecian* or *Latine*, hath given any accompt how the *Parts* of *Speech* are to be diſtinguiſh'd, or what order is to be obſerv'd in their Conſtruction; or whether there be fifteen Pronouns, as *Priſcian* believes, or whether more, as *Diomedes* and *Focas* will have it: whether a Participle put by it ſelf, be ſometimes a Participle, or whether Gerunds are Nouns or Verbs: why among the Greeks, Nouns Plural of the Neuter Gender are joyn'd with a Verb of the ſingular Number: upon what accompt it may be Lawful to pronounce in *um*, Latine words terminating *a* and *us*, as for *Margarita*, *Margaritum*; for *Punctus*, *Punctum*: how it comes that the Word *Jupiter* makes *Jovis* in

the

the Genitive Case: Why many write most Latin words with a Greek *Dipthong*; others not; as *Felix*, *Questio*: whether the Latin *Dipthongs* are only written, and not pronounced; or whether there be a double pronunciation in one Syllable: Likewise, why in some Latine words some use the Greek *y*, and some the Latin *i* only; as in *Considero*; Why in some words some double the Letters, some not; as *causa*, *caussa*; *religio*, *relligio*: Why the word *Caccabus*, by position long, by reason of the double *cc*, is notwithstanding most commonly by the Poets made a *Dactyle*: Whether *Aristotles* word for the Soul, ought to be writ *endelechia* with a *Delta*, or *entelechia* with a *Tau*. I omit their infinite and never-to-be-reconcil'd contentions about Accents, Orthogaphy, Pronunciation of Letters, Figures, Etymologies, Analogies, Declinings, manner of Signification, change of Cases, variety of Tenses, Moods, Persons, Numbers; as also about the various impediments and order of Construction. Lastly, concerning the Number and Pedigree of the Latin Letters, whether *H* be a Letter or not; and many other trifles of the same Nature: so that not only as to Words and Syllables, but also in the very Elements and Foundations of Grammar it self, no reason can be given of such their continual warfare. Such a kind of Battel as this, *Lucian* of *Samos* has very elegantly describ'd, about the Consonants *S* and *T*; whether should have the Victory in the Word *Thalassa*, or *Thalatta*: Answerable to which, one *Andreas Solernitanus* hath with very much wit compil'd his *Grammatical War*. But these are poor and low things; but more, and of greater Consequence, could we urge concerning their deprav'd significations of Words, with which they impose upon the greatest part of the Universe, not a little to the damage of the publick Weal, while they interpret Subjection to the Law, Servitude; Liberty

Liberty of the People, they call that when every one has Liberty to do what he pleaſes; *Acriſonomie* or Equality of right they call that when there is the ſame puniſhment, the ſame reward to all alike. In like manner they call that a quiet and peaceable Government, when all things ſubmit to the inordinate will of the Prince; that a happy Government, when the People wallow in eaſe and luxury. By ſuch-like expoſitions as theſe, and many other, Phyſick and Law are corrupted; nay, the very Scriptures, and Chriſt himſelf, are compell'd to be at a kind of variance one with another, and himſelf with himſelf; wreſting thoſe holy words not according to the meaning of the Holy Ghoſt, nor to the Advantage of humane Salvation, but to the ſenſe and meaning of their inſignificant Compendiums and Deſcants thereupon: whence ariſe moſt eminent miſchiefs; Error in Words, being many times the parent of Error in Matter. This miſtake was grievous to *Saul* firſt King of the *Jews*, in the word *Zobar*, which ſignifies both a Male, and the Memory. So that when God ſaid, *I will root out the memory of Amaleck*, *Saul* thought he had ſufficiently executed the Command, in deſtroying all the Males. The like Error befell the *Greeks* and *Latines* in the word *Phos*, which ſignifies both *Light*, and *Man*; by which ambiguity of the word, the ancient adorers of *Saturn* being deceiv'd, were wont to Sacrifice a Man in their uſual Ceremonies; whereas otherwiſe they might have as well appeas'd their Deity by the only kindling of proper Lights and Fires: which Error was afterwards reform'd by the prudence of *Hercules*. Laſt of all, Divines and holy Friers mixing themſelves among the Tribe of Grammarians, are forc'd to make uſe of Hereſie to make good their Conteſts about the ſignification of Words, overturning the Scriptures for Grammars ſake; evil Interpreters of words well ſpoken:

men

men truly vain, and truly unhappy, blinding themſelves with their own Art, and flying the Light of Truth; who while they over-diligently ſcrutinize into the force of Words, loſe the ſenſe of the Scripture, not willing to underſtand the word of Truth: which puts us in mind of the ſtory of the Prieſt, who having many Hoſts at one Elevation, for fear of committing a Grammar-abſurdity, cry'd out, *Theſe are my Bodies.* Whence aroſe that execrable Hereſie of the *Antidicomarianites* and the *Elvidians*, denying the perpetual Virginity of the Bleſſed Virgin, but from that one word *until*, where it is ſaid, Becauſe *Joſeph* did not know her until ſhe had brought forth her firſt-born? What ſtrife and contention have theſe two Syllables *from* and *through* rais'd between the Latin and Greek Church! The Latins aſſerting the Holy Ghoſt to proceed from the Father and from the Son; the Greeks denying him to proceed from the Son, but from the Father through the Son. How many Tragedies has the word *Niſi* been the occaſion of in the Council of *Baſil!* the *Bohemians* aſſerting the Lords Supper to be neceſſary in both kinds, becauſe it is written, *Unleſs ye eat the Fleſh of the Son of Man and drink his Blood, ye ſhall not have life in ye.* Whence that opinion of the *Waldenſes* and others their followers concerning the *Euchariſt*, but from the word *is*, which they will have Symbolically underſtood, which the Roman Church would have meant Eſſentially? There are other pernicious Hereſies of the Grammarians: but ſo nice, ſo ſubtile, that unleſs the *Oxonians*, the moſt acute Divines of *England*, or the *Sorboniſts* of *Paris*, had diſcover'd them with their *Lynx*'s eyes, and condemn'd 'um under their great Seals, it would be difficult to ſhun them: of this nature are thoſe ſubtleties, which is beſt ſaid, Chriſt thou Preacheſt, Chriſt Preacheth; I Believeſt, thou Believeth, Believing am I: alſo that the Word, the permanent Word, may be

 depriv'd

depriv'd of all its accidents: also that there is no name of the Third Person, and the like; which if they be Heretical, then are *Isaias* and *Malachy* in the first place to be accounted Hereticks, who both introduce God speaking of himself in the Third Person: the first, when God speaks to *Ezekiel*, saying, *Ego addet*, not *addam super dies tuos.* The other is this, *Et Domini Ego, ubi est timor meus?* In which place he makes God giving himself the appellation of *Dominus* in the plural Number. Much rather ought they to be accounted Hereticks, who are now esteem'd the chief Divines in the *Roman* World, amusing and clouding the whole Doctrine of the Orthodox Church, with novelty of Pronunciation, contrary to all the rules and maximes of Grammar, with far-strain'd words, new-made Vocabularies, and abstruse Sophisms; teaching moreover, That the Doctrine of Theology cannot be truly delivered in neat and genuine Language. And a miserable thing it is to consider, what Debates, what Errors these obstinate Grammarians and proud Sophists are the occasion of, by means of their perverse and imperious Interpretations of Words; while some out of words gather Sentences; others out of Sentences gather Words. Hence in Physick, in both Laws, in Philosophy, in Theology, infinite Arguments and Errors arise. For Grammarians demonstrate nothing, but solely lean upon Authorities, which are oft-times so various and discordant among themselves, that of necessity the most of them must be false; insomuch that they who most confide in their Precepts, must be thought to utter least of all to the purpose. For all the Laws of Speech abide not with the Grammarians, but with the People, that by continual custom attain the use and habit of well-speaking. Now the vigour of the Latin Tongue after it ceased among the People, through the Invasion of barbarous Nations, the true substance thereof

is

is not to be ſought among the Grammarians, but among the moſt Authentick and Learned Authors, as *Cicero*, *Cato*, *Varro*, both *Plinies*, *Quintilian*, *Seneca*, *Suetonius*, *Quintus Curtius*, *Livie*, *Saluſt*, and ſuch-like; in whoſe Writings only remain the delights of the Latin Language, and the Cuſtom of well-Speaking; not in the ſcribblements of Grammatical Lettermongers, who by their ſtarch'd Rules concerning declining of Verbs and Caſes, Compounds and Deponents, impoſe more upon the Latin Tongue, and oftentimes frame to themſelves ſtranger words than is fit for the Latin Language to own. Though it be apparent to the World, that there is no faith to be given to theſe Grammarians touching the truth of the Latin Tongue, yet theſe impertinent Scribiers arrogate to themſelves to be the only Cenſurers of other Mens Writings, their Judges and Interpreters, and all Books and Authors to reduce into Method, and to allow or reject at their pleaſures. Never was any Author of ſo ſublime a wit whatever extant, which has ſcap'd their malicious ſlanders, or whom they have not tax'd and calumniated as they thought good. They accuſe *Plato* of Confuſion, of whoſe faults *George Trapezund* hath put forth ſeveral Books, who as *Crinitus* declares, is therefore by others call'd the Parent of Truth and Verity. They ſeek perſpicuity in *Ariſtotle*, condemn him of Obſcurity, giving him the nick-name of *Sepia* (or *Cuttle-fiſh.*) *Virgil* they condemn for little Wit, and for being a Plagiarie, and an Uſurper of other Mens Works. *Demoſthenes* diſpleaſes *Tully*. On the other ſide, *Tully*, that great Rhetorician of the Latins, is accus'd of Bribery, reproach'd for being fearful, ſuperfluous in Repetitions, cold in his Joking, tedious in his Exordiums, idle in his Digreſſions, ſeldom growing Warm, ſlowly Swelling, yea, reprehended by thoſe even of our Age, and by *Capella* tax'd for his diſorderly Stile, but more by

Appollinaris branded for being Flat and Insipid. *Trogus* condemns *Livies* Orations for Fictions. *Plautus* and *Horace* cannot agree. *Lucilius* is damn'd for the ruſticknes of his hobling Verſe. *Pliny* like a Rapid Stream is ſaid to graſp and overflow with too much Matter. *Ovid* is complain'd of, for too much indulging his own Fancy. *Saluſt* is accus'd of affectation, by *Aſſinius Pollio*. *Terence* could do little without the aſſiſtance of *Labeo* and *Scipio*. *Seneca* is adjudg'd to be Lime without Sand; whom *Quintilian* taxed in theſe words: *If he had not contemn'd his Equals, had he not been Covetous, had he not too much lov'd and admir'd his own things, if he had not injur'd weighty Matters with trivial Sentences, he then might have been eſteem'd more in the judgment of Learned Men, than in the Love of Children.* *Marcus Varro* is call'd a Hog. *Macrobius* a moſt Learned man degraded, as one of an impudent and ungrateful Genius: Neither is there any that ever wrote in Latin, whom *Laurentius Valla* the Learnedeſt of all the Grammarians hath ſpar'd in his Anger; and yet him hath *Mancinellus* moſt cruelly butcher'd. *Servius* of old was thought to have well deſerv'd of the Latin Tongue, yet hath *Beroaldus* moſt furiouſly oppos'd him; and our later Grammarians altogether ſhun him as a *Barbarian*. Thus all the Grammarians rage one againſt another: but laſtly, by their means it comes to paſs, that the Tranſlation of the Holy Scriptures, under pretence of Correction, hath been ſo often chang'd, that now it ſeems altogether to differ from it ſelf: Through their devices and cenſures, thoſe doubts now reigning have been rais'd concerning the Revelation, the Epiſtle of St. *Paul* to the *Hebrews*, the Epiſtle of *Jude*; and many other places and Chapters of the New Teſtament by many call'd in queſtion, even to an endeavour of ſubverting the Evangiles themſelves. But now to the Poets.

CHAP.

CHAP. 4.

Of Poesie.

POesie, in the Judgment of *Quintilian*, is another part of Grammar: for this reason not a little proud, that heretofore *Theaters* and *Amphitheaters*, the most stately Fabricks of the time, were with great cost and magnificence erected, not for Philosophers, Lawyers, Physicians; not for Rhetoricians, Mathematicians, or Divines, but to present the Fables of the Poets. An Art invented to no other purpose, but with lascivious Rhymes, measure of Syllables, and the gingling noise of fine words, to allure and charm the Ears of men addicted to folly; and furthermore, with the pleasing intitements of Fables, and mistakes of feigned Stories, to insnare and deceive the mind. Therefore hath she deserv'd no other title, than to be *the female Architect of falshood, and the preserver of idle and fond Opinions.* And though we may pardon so much of her as countenances Madness, Drunkenness, Impudence, and Boldness; yet who can bear with patience her undaunted Confidence in maintaining Lyes? For what corner of the Earth hath she not fill'd with her hair-brain'd Trifles and idle Fables! Taking the first rise of her fabulous Stories from the very *Chaos*, she relates the divisions of Heaven, the birth of *Venus*, the fight of the *Titans*, the infancy of *Jove*, the deceits of *Rhea*, and cheat of the *Stone*, *Saturnus* Bonds, the Rebellion of the *Gyants*, the Thievery and Punishment of *Prometheus*, the wandrings of *Delos*, the travail of *Latona*, the slaughter

of *Pytho*, the Treachery of *Tyrus*, *Deucalion*'s Flood, Stones turn'd into Men, the Butcheries of *Iacchus*, the Fraud of *Juno*, *Semele*'s Conflagration, the double Progeny of *Bacchus*, and whatever is reported of *Minerva*, *Vulcan*, *Erichthonius*, *Boreas*, *Orichyas*, *Theseus*, *Ægeus*, *Castor*, *Pollux*, the Rape of *Helen*, the death of *Hypolitus*; To these may be added the absconding of *Ceres*, the Rape of *Proserpina*, together with the stories of *Minos*, *Cadmus*, *Niobe*, *Pentheus*, *Atteus*, *Oedipus*, the Labours of *Hercules*, the Fight of the Sun and *Neptune*, *Athamas* madness, *Io* turn'd into a Heifer, and *Argos*, her keeper kill'd by *Mercury*, with those other Dreams of the Golden Fleece, *Peleus*, *Jason*, *Medæa*; the death of *Agamemnon*, and punishment of *Clytemnestra*, *Danaë*, *Perseus*, *Gorgon*, *Cassiopea*, *Andromeda*, *Orpheus*, *Orestes*, the Travels of *Æneas* and *Ulysses*, *Circe*, *Thelagon*, *Æolus*, *Palamedes*, *Nauplius*, *Ajax*, *Daphne*, *Ariadne*, *Europa*, *Phædra*, *Pasiphaë*, *Dædalus*, *Icarus*, *Glaucus*, *Atlas*, *Geryon*, *Tantalus*, *Pan*, *Centaurs*, *Satyrs*, *Syrens*, and whatever else has been delivered to memory concerning these notorious untruths. Neither hath she been contented only with Mankind, but also she hath made the Gods themselves Parties to her delusive Stories, relating in pleasing measures, and in the mischievous charms of Verse, their Birth, their Deceases, Strifes, Quarrels, Animosities, Battels, Wounds, Lamentations, Bonds, Loves, Lusts, Fornications, Adulteries; not only deceiving and infecting the present Age, but having neatly preserv'd and pickled up these bestialities of the Gods in neat Verse and Meter, communicates the same to posterity, like the Venome of Mad Dogs, compelling all that are Bit, to be in the same condition. And with so much Art are her Lyes woven, that they are often prejudicial to true History, as appears by the feigned Adultery of *Dido* with *Æneas*, and the taking of *Troy* by the *Greeks*. Some there are

arrived

arrived at such a height of madness, that they ascribe some share of Divinity to her, because the Devils formerly return'd their Answers in Poetical Anagrams. Hence Poets are in some sence said to be Prophets, and inspired from above; their trifling Verses being us'd as Oracles and Answers of Divination: which is the reason that *Spartianus*, in the Life of *Trajan*, makes mention of *Sortes Homericæ*, so called from the Verse of *Homer*, and of the *Virgilianæ Sortes*, so nam'd from the Poems of *Virgil*, which superstition is now transferr'd and apply'd to sacred Text, and the Poetry of the Psalms, not without the connivance of some of the greatest Masters of our Religion. But to return to Poesie; St *Austin* hath commanded it to be exil'd from the City of God: Heathen *Plato* expels it out of his Common-wealth, and *Cicero* forbids it to be admitted: *Socrates* admonishes the person that desires to keep the virgin-purity of his good name undefiled, to beware of the acquaintance of Poets, for that their power to praise is not so great, as the force that lies in their slander and dispraise. Thus we see *Minos*, celebrated by *Homer* and *Hesiod* for the justest of Kings, because he made War upon the *Athenians*, rais'd all the Tragick Poets about his Ears, who immediately sent him packing to Hell. *Penelope*, so famous in *Homer* for her Chastity, yet *Lycophron* reproaches as one that lay with many Adulterers. *Dido*, a most vertuous and continent Widow, Foundress of *Carthage*, *Ennius* the Poet, in his Poem upon *Scipio*'s Life, feigns to have unchastly lov'd *Æneas*, whom by computation of time it was impossible for her to have seen; And *Virgil* confirms the same so plausibly, that the Story hath almost gain'd belief. At length this liberty of lying and slandering was advanced to that height, that the Censors thought fit to enact a Law, whereby the falshoods and reproaches of Poets might be sup-

presſed. Among the Ancient *Romans*, Poeſie was held in great diſrepute, ſo that whoever gave his mind to the Study thereof, was, as *Gellius* and *Cato* witneſs, accounted as a publick Enemy. And *Q. Fulvius* was accuſed by *M. Cato*, for that he going Pro-Conſul into *Aſia*, had taken *Ennius* the Poet along with him to bear him company. Neither doth that great Juſticiary, the Emperor *Juſtinian*, give any freedom or immunity to the Profeſſors thereof. *Homer* was call'd the Philoſopher of all Poets, and the Poet of all Philoſophers; yet the *Athenians* laid a Fine upon him as a Mad-man, of fifty Drachm's; and they laught at and derided *Tichteus* the Poet, as one beſide his Wits. The *Lacedemonians* alſo commanded the Books of *Archilochus* the Poet to be carried out of their City. And thus the beſt and wiſeſt of Men have always deſpiſed Poeſie as the Parent of Lies, finding Poets to be ſuch monſtrous Liars, as being ſuch who never made it their Study to ſpeak or deliver in Writing any thing of ſound knowledge, only to tickle the Ears and Fancies of vain Perſons with idle Stories, always building Caſtles in the Air, as *Campanus* hath truly ſaid of them.

Mad Poets only on their Verſes feed,
Reject their Fables, they will ſtarve for need:
Their Lyes their Riches are, and all their Gold
They feign, and think that they enjoy; ſo bold
To think the Palm grows only the reward
To Crown the Brows of every lying Bard.

Furthermore, there are moſt deſperate Contentions not only about the Forms and Figures of Verſes, and alſo concerning the Feet, Accents and Quantity of Syllables long and ſhort (for theſe are the Trifles of Grammarians) but alſo about their own Toys, Figments,

ments, and Lyes: for example, the Club of *Hercules*, the chaste Tree, the Letters of the *Hyacinth*, the *Daughters* of *Niobe*, the Tree under which *Latona* brought forth, as also concerning the Country of *Homer*, and his Sepulcher: Which was eldest in time, *Homer* or *Hesiod*: Whether *Patroclus* were before *Achilles*: In what Attire *Anacharsis* the *Scythian* slept: Why *Homer* did not honour *Palamedes*: whether *Lucan* be to be placed among the Poets or Hereticks: Also concerning the thefts of *Virgil*, and what time of the year he dyed. Who was the Author of the little Epigrams, is a great Contest among the Grammarians, and hitherto undecided. To say truth, all the Verses of the Poets are full of Impostures and Fables; invented for the delight of Fools, under pretence of Flattery, or detraction of the worst of Men. Whatever Poets do, whether they relate, praise, or invoke, 'tis all but in flattery of their own Fables; again, whether they inveigh, Satyrize, or accuse, they do it in applause of their own Fables; acting always the parts of Madmen. Rightly therefore did *Democritus* call Poesie not an Art, but Madness. Therefore *Plato* said, that he *never knocks at a Poets Doors, being in his Wits.* Then are Poets said to express most admirable Lines, when they are either Mad or Drunk. For this cause St. *Austin* calls Poesie the Wine of Error, quaft only by drunken Doctors. St. *Jerome* also calls Poesie the Meat of the Devils. An Art of it self thin and naked, which is in reality a meer insipid thing, unless it be clad and season'd with some other Learning. An Art always hungry, always starving, and like Mice, feeding on stollen Cates; yet I know not with what boldness in the midst of their trifles and Fables, like *Tithonus* Grashoppers, the *Lycian* Frogs, the *Myrmidons* Emmets, promising to themselves immortal Fame and Glory.

Live

Live happy then, such Charms my Numbers boast,
No day shall see ye in Oblivion lost.

Which indeed is no Fame or Reward at all, or at most very little profitable. Neither is it the Office of a Poet, but of a Historian, to prolong the life of Reputation.

CHAP. VI.

Of History.

NOW *History* is a Narration of Actions, either with praise or dispraise, which declares and sets forth the conduct and event of great things, the Actions of Kings and Illustrious Men, according to the order of time and Place. Therefore most Men think this to be the Mistress of well-living, and most useful for the instruction thereof; for that by the examples of great things, it both incites the best of Men, out of a desire of Immortal Glory, to undertake great and noble Actions, and also for fear of perpetual Infamy, it deters wicked Men from Vice. But it often falls out contrary; and many, as *Livie* relates of *Manlius Capitolinus*, had rather purchase great than good Fame; and when they cannot obtain their desired greatness by vertuous means, will endeavour to atchieve it by Acts of Impiety; as *Justin* out of *Trogus* relates of *Pausanias* the young *Macedonian*, famous for the Murder of King *Philip*; and is also justifyed of *Herostratus*, who burnt the Temple of *Diana*, the most famous Structure in the World, which had been two hundred years in building, at the expence of all *Asia*, as *Gellius*,

lius, *Valerius*, and *Solinus* report. And although it was enacted under moſt ſevere Penalties, that no Man ſhould ſo much as make mention of his name, either by Word or Writing; yet he attain'd the end which ſpurr'd him on to commit ſo great a Villany, his name being ſtill remembred, and yet living to this our preſent Age. But let us return to Hiſtory; Which being a thing that above all things promiſes Order, Fidelity, Coherence, and truth, is yet defective in every one; For Hiſtorians are at ſuch variance among themſelves, delivering ſeveral Tales of one and the ſame Story, that it is impoſſible but that moſt of them muſt be the greateſt Lyers in the World. For to omit the beginning of the World, the Univerſal Deluge, the Building of *Rome*, or of any other great City from whence they generally commence the firſt beginnings of all their huge Narratives, of which they are altogether Ignorant, of the other generally very incredulous, and of the third very uncertain what to determine: For theſe things being the moſt remote in time, more eaſily gain Pardon for vulgar Error. But as to what concerns latter Times and Ages, within the memory of our Anceſtors, there is no excuſe that can be admitted for their Lying. Now the cauſes why they ſo much differ among themſelves, are many. For the moſt of Hiſtorians, becauſe they were not living at the ſame time, or were not preſent at the Actions, or converſant with the perſons, taking their Relations upon truſt at the ſecond hand, miſt the chief ſcope of Truth and Certainty. Of which Vice *Eratoſthenes*, *Metrodorus*, *Septius*, *Poſſidonius*, and *Patrocles* the Geographer, are accuſed by *Strabo*. Others there are, who having ſeen by halves, as in a March, or as Mendicant Travellers to perform Vows, viewing many Provinces, undertake to compile Hiſtories; ſuch as formerly *Onoſicritus* and

and *Aristobulus* set forth concerning *India*. Some others to please their own Fancies will feign upon true History, and sometimes for the Fables sake omit the whole Truth, as *Diodorus Siculus* notes of *Herodotus Liberianus*; and *Vopiscus* of *Tribellius*, *Tertullian* and *Orosius* of *Tacitus*; among which you may likewise reckon *Danudes* and *Philostratus*. Others convert the whole Story into Fables, as *Guidus*, *Ctesius*, *Hæcateus*, and many other of the Ancient Historiographers. Others there are, who impudently arrogating to themselves the Name and Title of Historians, lest they should seem to be ignorant of any thing, or to have borrowed from others, presume to write strange and wonderful Relations of unknown Places, and inaccessible Provinces. Of which nature, are those Figments of the *Arimaspy*, *Gryphons*, *Pigmies*, *Cranes*, People with Dogs Heads, the *Astromory*, People with Horses Feet, the *Phanissiæ* and the *Troglodites*; a-kin to which are those Relations that aver the Northern Seas to be frozen all over: However, they find Fools, and Men without Wit or Judgment, who believe these things and take 'um for Oracles. In the number of these idle Writers is *Ephorus* to be reckoned, who related that there was but one City in *Ireland*; as also *Stephen* the *Græcian*, who said the *Franks* were a People of *Italy*, and that *Vienna* was a City of *Galilee*; together with *Arianus*, that affirm'd the *Germans* to be Borderers upon *Ionia*; and *Dionysius*, so notorious for his Tales of the *Pyrenæan* Hills. For further confirmation, we find that what *Tacitus*, *Marcellus*, *Orosius*, and *Blondus* discourse concerning many places of *Germany*, is for the most part very unagreeable to Truth. Falsly doth *Strabo* affirm, that *Ister*, which is the *Danow*, rises not far from the *Adriatick* Sea: Falsly doth *Herodotus* affirm

firm the ſame River to flow from the Weſt, that it riſes among the *Celtæ*, the fartheſt people of all *Europe*, and diſgorges it ſelf among the *Scythians*. Again, falſly doth *Strabo* relate, that the Rivers *Lapus*, and *Viſurgus*, flow as far as *Hanaſus*; when as *Lapus* falls into the *Rhine*, and *Viſurgus* into the Sea. So *Pliny* relates, that the River *Moſa* haſtens into the Ocean, whereas it runs not into the Ocean, but into the *Rhine*. Errors like theſe, we find among Hiſtorians and Geographers of a later date. *Sabellicus* makes the *Alany* to be deſcended from the *Alemanni*, and the *Hungarians* from the *Huns*. Moreover, he aſſerts the *Goths* and *Getars* to be the *Scythians*, and confounds the *Danes* with the *Dacians*, and fixes the Mountains of D. *Ottilias* in *Bavaria*, which was not far from *Argentoratum*. *Volaterranus* alſo will have *Auſterania* and *Auſtria*, the *Avari* and *Savani*, *Lucerna* and *Naulium*, to be the ſame; and ſaith that *Pliny* makes mention of the *Switzers* of the *Canton* of *Bearn*, when it is known they were placed there long after by *Bartholdus*, Duke of the *Zaringii*. In like manner *Conradus Celtes* believes the *Dacians* and *Cimbrians* to be the ſame; and places the *Riphean* Mountains in *Samaria*, ſaying beſides that, that the Gum *Amber* diſtills out of a Tree. There are yet other Hiſtorians guilty of greater Lies than this, and deſerving double blame, who though they were preſent at the tranſactions themſelves, or otherwiſe knowing the carriage and management of things, yet overcome by favour and affection, in flattery of their own Party, againſt the Faith of Hiſtory, will confirm Falſity for Truth, and deliver to Poſterity a wrong account of things. Of theſe there are ſome who undertaking to write Hiſtories in excuſe, or juſtification of ſome particular Mens Actions, and relating

ting only such things as conduce to make good their Argument, while they either dissemble, pass by, or extenuate the rest, make imperfect and corrupt Histories. Of which fault *Blondus* taxes *Orosius*, for that he omits that famous overthrow in *Italy*; which made the *Goths* Masters of *Ravenna*, *Aquilegia*, *Ferrara*, and almost all *Italy*; lest he should injure the Argument which he had propounded to himself. Others there are, who out of Fear, Envy, or Hatred, detract from the Truth. Others, while they greedily desire to extol their own Acts, vilifie the deeds of others, so to bring them into contempt; writing not what the thing is, but what they desire it should have been: not doubting they shall ever want those that will not only confirm, but Patronize their untruths. This Vice was very familiar among the Ancient Greek Authors, and at this time many of your Annalists and Chronographers are guilty of the same; as *Sabellicus* and *Blondus*, in their Venetian Stories; *Paulus Emilius*, and *Gaguinus*, in their Relations of the *Franks*. Men whom, as *Plutarch* saith, Princes cherish for no other reason, than that they by their smart wits suffocating and concealing the Merits of others, may be only free to advance their Actions, magnify'd by the Addition of Fables, countenanced by the Majesty of History. Thus the Greek Historians writing of the Inventors of things, assume and arrogate all things to their own Countrymen. There is another Crew the most abominable of all, which are Flatterers, who endeavouring to deduce the Pedigree of their Princes from the most antient Kings, when they cannot compass their ends in the right line, extravagate into foreign Pedigrees and Fables, feigning the names both of Kings and Places, not omitting any Fraud, that may help out

their

their purpoſe. Of this ſort is that Barbarian *Hunebaldus*, who writing the Hiſtory of the *Franks*, has feigned the name of *Scythia*, *Sicambria*, and *Priamus* the younger, which never any Hiſtorian did before, or ever follow'd him in doing after, unleſs thoſe that were like himſelf, as *Gregorius Turonenſis*, *Rhegino*, and *Sigisbert*, and ſome few others. Of the ſame Chaff is *Vitiſcindus*, who will have the *Saxons*, the moſt ancient People of *Germany*, to be deſcended from the *Macedonians*, eſpecially the Race of *Alexander*, whom the greateſt part of the reſt purſue in the ſame Error. Many write Hiſtories, not ſo much for Truths ſake, as to delight the Reader, and to ſet forth ſome Idea of a King which they have framed to themſelves. Whom if any one convince of falſhood, they cry they did not aim at the Truth of Tranſaction, ſo much as the profit of Poſterity, and propagating the fame of their own Ingenuity; therefore they do not relate how things were done, but how they ought to have been done; it not being their buſineſs obſtinately to defend the Truth, but to feign and falſifie where it ſeems profitable, calling *Fabius* to witneſs, that a lye is not to be diſpraiſed, which perſwades to honeſty: And furthermore affirming, that when they write to poſterity, it matters not under whoſe name, or in what order of time the Example of a good Prince be expoſed to publick view. Thus *Xenophon* wrote the Story of *Cyrus*, not as he was, but what he ought to have been; propounding him as a true Pattern and Example of a Juſt and Heroick Prince. Hence it comes to paſs that many apt to feign by Nature, and uſing induſtry therewithal, have applyed themſelves to write thoſe Romances of *Morgant*, and *Morgalona*, *Amadis*, *Floran*, *Tyran*, *Conamor*, *Arthur*, *Lancelot*, *Triſtram*; generally unlearned, and worſe than the mad Dreams of

Poets;

Poets, and more fabulous than Comedies and Fables themselves. Among the learned, *Lucian* and *Apuleius* obtain the first degree; part also of the History of *Herodotus* is not to be left out, which *Cicero* denyes not to be very full of lies and ridiculous Fables. For there we read of the *Medes* drinking up whole Rivers at a Dinner, and how People sail'd over the Mountain *Athos*.

And whatsoever else the lying Greek
In Story dares ——— ———

And these are the reasons that there is no exact Truth to be found in History, though it be the thing we most seek for there. Seeing then there are no Writings of publick Transactions that are able to declare the real Truth, and convince Error, but that every Man is left to his own opinion; hence it happens that there is so much discord among Historians, in so much that they write sometimes quite contrary of the same things. In how many places, saith *Josephus*, doth *Helianicus* differ from *Agesilaus* in point of Genealogy! in how many places doth *Agesilaus* correct *Herodotus*! How doth *Ephorus* shew *Helianicus* to be false in most things! how doth *Timæus* rebuke *Ephorus*! and others coming afterwards, how do they find fault with *Timæus*! but every one blames *Herodotus*. In many things *Thucidides* is accused to be fallacious, though he seem to have written very tenderly, and with much care. This *Josephus* Writes of others, whom notwithstanding our *Ægesippus* very severely corrects. Furthermore, many from the relations of Historiographers relate many things, but not upon proof; and those that go about to prove things that are not to be justify'd, generally propound the worst examples for imitation. For they who so much extol

extol, and raiſe ſuch lofty Pyramids to the praiſes of *Hercules*, *Achilles*, *Hector*, *Theſeus*, *Epaminondas*, *Lyſander*, *Themiſtocles*, *Xerxes*, *Cyrus*, *Darius*, *Alexander*, *Pyrrhus*, *Hannibal*, *Scipio*, *Pompey*, and *Cæſar*; what have they done, but deſcrib'd the greateſt and moſt furious Thieves and Robbers in the World? Say they were great Generals, yet were they the worſt and wickedeſt of men. If any one ſhall ſay to me, That there is much wiſdom to be gain'd by the reading of Hiſtory; I will grant it, ſo he allow that there is alſo more impiety to be learnt: and indeed, as *Martial* upon another occaſion ſaith, *There are ſome good things made indifferent, but an infinite of Evil.*

CHAP. VI.

Of Rhetorick.

NOW Rhetorick, which is the next, whether it be an Art or no, is mainly diſputed among the moſt Learned men, and remains to this day a queſtion undetermin'd. For *Socrates* in *Plato* by moſt ſound Reaſons argues it to be neither an Art nor a Science, but a certain kind of ſubtilty, and that neither noble nor honeſt, but meer low, illiberal, and ſervile flattery. *Lycias*, *Menedemus*, and *Cleanthes* were of Opinion, That Eloquence could not be comprehended within the bounds of any Art, but that it proceeds from Nature, which is the common School-miſtreſs of Mankind; and as occaſion ſerves, teaches every one to ſooth, to relate pleaſant Stories, and to uſe Arguments: and as for Memory, right Pronunciation, and Invention, they are meerly Natural Effects; which

is indeed not a little evident in *Antonius*, the Prince of the Latin Orators. And although before *Thisias*, *Coraces*, and *Gorgias*, there was not any one who had either taught, or wrote of Rhetorick; yet were there many men, who through the strength of their Natural parts became to be very Eloquent. Furthermore, seeing that Art is defin'd to be a Collection of Precepts, it is a great dispute among the Rhetoricians, what that end should be, whether to perswade, or to teach good utterance: and not content with the true grounds, they daily seek to invent new and fictitious. To which end, they have found out so many Theses, Hypotheses, figures, colours, characters, suasory phrases, controversies, declamations, proems, insinuations, courtships, and artificial stories, that it is impossible to recount them all; and yet they deny, that among all these, the end of Rhetorick is to be found. This made the *Lacedemonians* altogether refuse it; believing that the speech of good men ought to proceed from the sincerity of the heart, not from the Hypocrisie of Studied Artifice. The ancient *Romans* would not admit Rhetoricians into their City in a long while. And when *Cicero* had after much labour endeavour'd to shew that the faculty of making Orations did not proceed from Art, but from Wisdom, as he aspires to prove in his Book *De Oratore*; yet is not the Rhetorician whom he there proposes for the only true pattern of an Orator so well approv'd of; nay to *Brutus*, a man of singular Integrity, no way pleasing. And always this Opinion hath born sway, That the Precepts of Oratory are more hurtful than useful to the Life of Man. And to say truth, it is evident that the whole Discipline of Rhetorick is nothing else but an Artificial help, or the mystery of Flattery; or as some more boldly affirm, Lying, whereby they endeavour, what they cannot gain by truth, to effect by the flourishing varnishes of

fine

fine Language: As *Archidamas* the Sophiſt ſaid of *Pericles*, by the report of *Eunapius*; which *Archidamas* being demanded which was the more powerful, *Pericles* or himſelf, made anſwer, If *Pericles* were overcome by me in War, yet ſuch is his Eloquence of Speech, that ſhould he but diſcourſe thereof, he would rather appear a Victor, than a Perſon Vanquiſh'd. And of *Carneades*, *Pliny* reports, That while he Diſputed it was hard to diſcern, what was true, and what not: of whom it is likewiſe related, that when he had one day ſpoken many things wiſely and elegantly in the behalf of Juſtice, the next day with the ſame Learning and Eloquence declaim'd in her diſpraiſe. There was *Corax* a Rhetorician among the *Syracuſans*, a man of an acute Wit and promptneſs of Speech, who taught this Art for gain. To him *Tiſias* came, and not having ready money, promis'd him double pay ſo ſoon as he ſhould have taught him his Art: which condition *Corax* willingly accepted and taught him. *Tiſias* having afterwards learnt his Art, and intending to defraud *Corax* of his reward, demanded of him, What is Rhetorick? who anſwering, That it was effectual perſwaſion: Then ſaid *Tiſias*, Whatever agreement has been made between us, if I can perſwade my ſelf that I owe thee nothing then ſhall I be quit of my Debt: If I cannot perſwade my ſelf, notwithſtanding I ſhall then owe thee nothing neither, becauſe thou haſt pretended to teach me how to perſwade. To which *Corax* reply'd, Whatever, ſaid he, I agreed to take of thee, if I can perſwade my ſelf to take it, I ought ſo to do, becauſe I have ſo perſwaded my ſelf: If I cannot perſwade my ſelf, however I ought to take my reward, for having bred a Scholar that ſo far excels his Maſter. When the *Syracuſans* heard 'um thus contending, and wrangling together, they cry'd out, *Bad Crows lay bad Eggs*; meaning, That bad Maſters make worſe Scholars. A ſtory not unlike

this, *Gellius* reports of *Protagorus* the Sophiſt, and *Evathlus* his Diſciple. Now as it is many times commendable, delightful, and always profitable for a man to know how to expreſs himſelf in neat, exact, diſcreet, and fluent Language; ſo ſometimes it falls out to be a thing very much diſcommended, many times of ill conſequence, and always very much to be ſuſpected: wherefore *Socrates* thinks Rhetoricians worthy of no reſpect, and will not allow them any power in a well-order'd Commonwealth. And *Plato* excludes them out of his Commonwealth with the ſame contempt as he rejects Players and Poets, not without reaſon: For there is nothing more dangerous in civil Affairs, than this deluding Myſtery, as that from whence all prevaricators, juggling ſhufflers, backbiters, ſycophants, and all other leud and vile-tongu'd perſons derive their malice and knavery. With this Art many perſons endu'd, raiſe Seditions and Commotions in Nations, while by their nimble Tongues ſome are deceiv'd, ſome flatter'd, ſome over-perſwaded; uſurping as it were a kind of Tyranny over men not ſo ſubtle as themſelves. Therefore ſaith *Euripides*, *It is Tyrannical to boaſt of knowledge*: and *Æſchylus* writes, *That compos'd Orations are the greateſt Evils in the World.* And *Raphael Volaterranus*, a moſt ſtudious lover of Hiſtories and Examples, confeſſes, That upon due conſideration of all that he had read or ſeen either of ancient or modern Stories or Examples, he finds very few Eloquent men to have been good men. Hath not this thing call'd Eloquence, not only greatly diſturb'd moſt Potent Commonwealths, but alſo wholly ruin'd them? Witneſs the Examples of *Brutus*, *Craſſus*, *Gracchus*, *Cato*, *Cicero*, *Demoſthenes*, who as they were accounted the moſt Eloquent, ſo were they the moſt ſeditious and turbulent of their time. For Cenſorious *Cato* being himſelf forty times accus'd, ſeventy

times accus'd others; being nothing but a continual disturber of the Peace, with his mad Declamations, all his life long. The other *Cato*, call'd *Uticensis*, by provoking *Cæsar*, was a great occasion of the utter subversion of the *Roman* Liberty. In like manner did *Cicero* provoke *Antony*, to the great mischief of the Empire; and *Demosthenes* incensed *Philip*, to the ruine of the *Athenians*; so that there is no State of Government, but has been highly injur'd by this wicked Art: no Society of men, that ever lent their Ears to the Charms of Eloquence, that has not been extreamly mischiefed thereby. Moreover a confident Eloquence prevails much in Judicature: Eloquence being the Patroness, bad Causes are defended, the guilty are sav'd from the punishment of the Law, and the innocent are Condemned. *Marcus Cato*, the most prudent among the *Romans*, forbad those three *Athenian* Orators, *Carneades*, *Critholaus*, and *Diogenes*, to be admitted to publick Audience in the City; being men endu'd with such acuteness of Wit, and Eloquence of Speech, that they could with great ease make evil good, and good evil. And *Demosthenes* was wont to boast among his Friends, That he could sway the Opinions of the Judges, by vertue of his Eloquence, which way soever he pleased; and that according to his will and pleasure, *Philip* and the *Athenians* either made War or Peace. Such is the force of Eloquence, either to allay or incite the Affections of Men, having as it were Supream Dominion over Nations, to make them follow her perswasions. For this reason *Cicero* was at *Rome* call'd King, because he Rul'd and guided the Senate by his Orations which way he pleas'd. Hence it appears, that Rhetorick is nothing else but the Art of moving and stirring the Affections by subtile Language, exquisite varnishings of neat Phrase, and cunning insinuation, ravishing the minds of heedless Peo-

ple, leading them into the Captivity of Error, and subverting the sense and meaning of Truth. So that if by the benefit of Nature there is nothing but may be expres'd in proper Language, what can be more pestilent than the tucus and varnishes of fallacious words? The Language of Truth is simple, but quick and penetrating, a discerner of the intentions of the Heart, and like a Sword easily cuts in sunder the difficult Enthymems and Gordion-knots of Rhetorick. This made *Demosthenes*, though he contemn'd all other the fine and Eloquent speakers of his time, nevertheless, to stand in awe of one *Phocion*, who also spoke pithily, short, plainly, and to the purpose; and was therefore wont to call him the Hatchet of his Orations. Perchance, the Ancient *Romans* were not ignorant of these things; who, as *Suetonius* witnesses, Twice Expell'd Rhetoricians, by Publick Edict, out of the City; once, when *Faunius Strabo*, and *Valerius Messala* were Consuls; and the second time, in the Consulships of *Domitius Ænobarbus*, and *Licinius Crassus*: and a third time, in the Reign of *Domitian* the Emperor, by an unanimous Decree of the Senate, they were not only expell'd out of *Rome*, but also out of all *Italy*. The *Athenians* forbad them to come near the Seat of Judicature, as being perverters of Justice; they also put to Death *Timagoras*, for flattering *Darius*, according to the custom of the *Persians*, in too high and obsequious a manner. The *Lacedemonians* exil'd *Tesiphone*, only because he bragg'd, That he could talk a whole day upon any Subject. For there was nothing which they hated more, than this curious Artifice of the Tongue, appertaining to men that nothing regarded the speaking of Truth; but whatever work they propose to themselves, that to polish with high-flown and bigg words; and only intending to deceive the minds of their Auditors,

and

and to boaſt of their leading them by the Noſes. And now it is evident, That never any men were made better by this Art, but many worſe; who, though they ſometimes ſpeak handſomely of Virtue and Honeſt things, yet are far more Polite, Elegant, and Ingenious in the defence of Error, to ſow Sedition, to ſtir up Factions, to heap Slanders and Reproaches, and Calumnies, than in the reconciling of differences, making peace, maintaining amity, or in the commendation of Love, Faith, or Religion. Moreover, many men preſuming too far upon this Art have revolted from the Orthodox Faith. From this Art flow thoſe numberleſs Sects, Hereſies, and Superſtitions, that contaminate Religion; while ſome ſo contemn the Scripture, becauſe it abounds not in *Ciceronian* Phraſes, that many times they take part with the quaint and fallacious Arguments of the Heathen againſt the Catholick Truth: which is manifeſt from the *Tatian* Hereticks; and from thoſe whom *Libanius* the Sophiſt, and *Symmachus* the Orator, great Champions of Idolatry; together with *Celſus Africanus*, and *Julian* the Apoſtate, ſeduced from the true Religion, inſulting over Chriſtianity with their flaſhes of Rhetorick: From whoſe pernicious and Blaſphemous Oratory, Hereticks have drawn many perſwaſive Arguments to ſeduce ſimple People from the true Faith. And do we not now adays ſee the moſt Eminent and Learned, moſt Elegant and Subtile Doctors and Diſputants in the World to be the greateſt heads of Hereſies and Factions? So are men affected with the Charms of Eloquence, that rather than not be *Ciceronians*, they will turn *Pagans*. Theſe becoming impious, while thoſe that are more zealouſly devoted to *Ariſtotle* and *Plato*, become altogether ſuperſtitious. But all theſe vain Bablers that ſo fill the ears of their Auditors with their emp-

ty and idle Orations, shall one day stand before the great Tribunal, to give an account of those Errors which they have so vainly feigned, and invented against the Truth of God.

CHAP. VII.

Of Logick.

LOgick succeeds in aid of the foregoing Arts, being it self also the Mystery of contention and darkness, by which the other Sciences are rendered more obscure and difficult to be understood: and this Logick, forsooth, they call the Art of Reasoning. A most miserable and brutish sort of people surely, that are not able to reason or discourse without the Assistance of this Art. However, *Servius Sulpitius* extols this for the greatest of all Sciences, and as it were a Light to those things which are taught by others; as being that which, as *Cicero* saith, distributes the whole matter into parts, and by definition explains the hidden sense of things, explains obscurity, distinguishes between things doubtful, and points out the certain Rule to distinguish Truth from Falshood. Furthermore, the Logicians promise to find out the Essential definition of every thing, yet are not able to render themselves Masters of their own word, in making things so clear, but that they may be asked why they could not as well call Man a Man, as *Animal Rationale*, or a Mortal Rational Creature. More of this you shall find in *Boetius*, whose works are not esteemed, but are beyond all the *Predicaments*, *Topicks*, *Analyticks*, and other trifles of *Aristotle*, whom the *Peripateticks*

pateticks following, believe that nothing can ſtand or be known, unleſs what is prov'd by Syllogiſm, that very Syllogiſm which is ſet forth by *Ariſtotle*; who never obſerved in all his Maximes, how all his Arguments are deduc'd from *ſuppoſitions*, or things granted before: whoſe rule thoſe other great *boaſters* following, have hitherto as yet made out no true or real Demonſtrations, not ſo much as in naturals, but deduce them all out of the *Precepts* of *Ariſtotle*, or ſome *other* that went before him, whoſe Authority they preſerve and make uſe of for all their Principles of Demonſtration. Now *Ariſtotle* affirms that for true Demonſtration, which Creates a Science; which is made by Quiddities, as the Logicians call them, and by the proper differences of things to us unknown and hidden. He ſaith farther, that Demonſtration is made by the Cauſes; which Cauſes proceed, either *De*, *per*, or *ſecundum quod ipſum*. Which parts of Speech, being convertible, and relating back one to another, yet, ſaith he, no circular Demonſtration can be granted out of the Cauſes, for all that. If therefore the Principles of Demonſtration are unknown, and that Circulation be not admitted, certainly little or no knowledge can be thence concluded: For we believe things demonſtrated, through certain very weak Principles, to which we aſſent either through the preceeding authority of the wiſe, or elſe approve by experience of our ſenſes. And indeed all knowledge hath its original from the Senſes. And it is a certain experiment of the Truth of ſpeech, as *Averroes* ſaith, when the words agree with the things thought. And that is moſt truly known, to the Knowledge of which moſt Senſes concur. Out of ſenſibles, we are by the knowledge thereof led to all thoſe things that fall within the compaſs of our Knowledge. But now when all the Senſes are ſubject to be deceived, they can ſurely produce to us no real experience.

Where-

Wherefore seeing that the Sences cannot attain to an Intellectual Nature, and that the causes of Inferior things, out of which the Natures, Properties, Effects, and Passions of those things ought to be discovered and demonstrated, are by the consent of all Men, altogether unknown to our Sences; doth it not hence appear, that the way of truth is wholly shut up, and obscured from our Sences; So that all those deductions and seeming Sciences deeply rooted into the Sences themselves, must of necessity be altogether erronious, uncertain, and fallacious. Where is then the benefit of Logick? where is the fruit of this Scientifical Demonstration from Principles and Experiments? which when we must be so forced to consent to, as to known Terms, will not those Principles and Experiments be rather things perfectly known, than demonstrated? But let us consider this Art a little more remotely. Logicians reckon up ten Predicaments, which they call, most general Genus's: Those are *Substance*, *Quantity*, *Quality*, *Relation*, *When*, *Where*, *Scituation*, *Habit*, *Action*, *Passion*. By which they hope to comprehend and understand all things whatever are contain'd within the round circumference of the World. They add moreover five Predicables, so call'd because they are predicated of themselves, and of their parts; that is to say, *Genus*, *Species*, *Difference*, *Propper*, *Accident*. Then they assign four Causes of every thing; the *Material*, *Formal*, *Efficient*, and *Final*; by which they believe themselves able to discover the Truth or Falshood of all things, by a certain infallible Demonstration. Now they compound every Syllogism, or Demonstration, of three Terms: the first is the *Subject* of the Question, and is called the *Major*; the next the *Predicate* of the Question; the third is the Middle participating between both: with these terms they form two Propositions, which they call the Premises,

miſes, out of which at length ſprings the Concluſion: This is that egregious Engine, and theſe the Terms and Parts thereof, whereby they undertake to joyn, divide, and conclude all things, by the help of certain Axioms which they dream impoſſible to be refuted. Theſe are the deep and profound Myſteries of Artificial Logic, invented with ſo much care by theſe fallacious Doctors, which being ſuch great and ſecret Myſteries, are not to be expoſed or learnt by any other, than they who are able to give *great rewards* for the ſame, and to be at *large* expences to Purchaſe Authority among the Schoolmen. Theſe are the nets, and theſe are the Hounds with which they hunt the Truth of all things, whether natural, as in Phyſicks; or ſupernatural, as in Metaphyſicks: but according to the Proverb of *Clodius* and *Varro*, can never overtake, by reaſon of their bawling and brawling one with another.

CHAP. VIII.

Of Sophiſtry.

But the late Schools of Sophiſtry have made an addition of far greater and more Monſtrous Prodigies; ſuch a Scroll of *Infinitums*, *Comparatives*, *Superlatives*, *Incipits*, and *Definites*, *Formalities*, *Hæcceities*, *Inſtances*, *Ampliations*, *Reſtrictions*, *Diſtrictions*, *Intentions*, *Suppoſitions*, *Appellations*, *Obligations*, *Conſequences*, *Indiſſolubles*, *Exponibles*, *Replications*, *Excluſives*, *Inſtances*, *Caſes*, *Particularizations*, *Suppoſits*, *Mediates*, *Immediates*, *Completes*, *Incompletes*, *Complexes*, *Incomplexes*, with many more vain and intolerable *Barbariſms*, which are thick ſown in their Logical Syſtemes, whereby they endeavour to make all thoſe things

things to appear Truths, which are in themselves absolutely false, and impossible; and those things which are really true, like furies breaking out of the *Trojan* Horse, they seek to ruine and destroy with the Flames of their barbarous words. Others there are, who will admit of no more than three Predicaments, nor but two Figures of Syllogisms, and of them but eight Moods; laughing to scorn all Modal Compositions, together with concrete and abstract Terms. Others are not wanting who have found out the eleventh Predicament, and a fourth Figure of Syllogisms; Increasing the Number likewise of Predicables and Causes; and have moreover invented so many invincible Stoical subtleties, that the Niceties of *Cleanthes* and *Chrysippus*, together with the little conceits of *Daphita*, *Euthydemus*, and *Dionysiodorus*, seem dull, and meer rustical, when compared with the new devices of our Modern Sophisters; in the study whereof, the whole fry of our Sophisters are so stupidly employ'd, that their whole business seems to be, to learn to erre, and with perpetual Skirmishes to render more obscure, if not quite to obliterate the truth which they pretend to explain; so that the great Art which they profess, is but a Gallimaufry of depraved and barbarous words, by nice and froward Cavilling, perverting the use of Speech, offering violence to the poor Tongue that is scarce able to manage them, the glory whereof consists only in noise and reproach; the Professors themselves coveting Combate rather than Victory, and seeking all occasions rather of Contest, than to find out the Truth. So that he is the best Man among them, who is most impudent, and fullest of Clamour: of whom *Petrarch* writeth, that whether it be the Modesty of their Stile, or a confession of their Ignorance, they are implacable in their Language, yet dare not abide a true Challenge; and are unwilling to appear in publick, knowing

ing what *frivolous Ornaments* they are attir'd withall; and therefore like the *Parthians*, they exercise a *flying* Fight, and darting their volatile words up into the Air, may be said to commit their Sails to the Wind. These are they, who, as *Quintillian* says, are extraordinary subtile in Disputing; but take them from their impertinent Cavilling, and they are no more able to endure the blows of right Reason; like little Bugs, that secure in Chinks and Crevises, are easily trod upon in the plain field. Sophisters are unwilling to Fight under the Banners of sound and approved Authors, but like Stratagematists fly for Refuge to the strength of Memory, and the whifling clamor and noise of a nimble Tongue. Neither do they think it of any consequence to consider what reason to use, so they can but give any high instance or example; nor matters it what they think or say, so that they talk loud and bold enough: for he that among them is fullest of words, seems to be the wisest, and the most learned Person. Arm'd with these Sorceries, they visit the Schools, haunt the Streets, frequent great and full Tables, provoke Antagonists: if the Fight begin, and they find themselves worsted, then they fly to their old lurking holes, and their accustomed Labyrinths. If they find any person unwilling to grapple, then they indeavour to entrap him at unawares with some unusual Question; to which, if they have not a ready and pertinent Answer, or that the Party seem any thing puzl'd, then they raise to themselves mighty Pyramids and Triumphs. But what good fruit this Logick with her Sophists have brought forth, or is likely to bring forth in the Church, let us consider: Surely we shall quickly find that they not assenting to Divine Tradition, confound the holy sence with Reasons deduced from their own fallacious suppositions; to which while they give too much credit, they ba-

nish

nish the light of Truth, and embrace darkness, and being thus wrapt and infolded in those shades of Error, blind leaders of the blind, they draw many with their false Argumentations, and shadows of Reason into the Ditch, together with themselves; and always blundering in the deep Ocean of Ignorance and Error, reduce the more Ignorant to adore their Fictions; in honour of which, they dare presume to aver, That Sacred Theology is not able to subsist without Logick; that is to say, without Brangling and Jangling, without Contention and Sophistry. I deny not, but that Logick may be useful in Scholastick Exercises; but how it may assist or uphold Theological Contemplation, I cannot apprehend; whose chiefest Logick consists in Prayer. For truly that promise of Christ was not made in vain; *Pray, and ye shall receive.* Through which means, the faithful of Christ shall obtain from the Master of Truth all necessary Knowledge of the Truth, long before they shall be able to compass the height of their Logical Skill. Furthermore, Sophistry with all her quirks and devices could never soar higher than Philosophy; but through the path of Prayer lies the certain and streight way to the highest Knowledge of Divine and Humane things. Therefore they are in the wrong, who affirm this Sophistry to be the only Engine, and most potent for the subversion of Heresie: when it is indeed the chief Strength and Pillar of Heresie. For *Arrius* and *Nestorius* relying upon this Art, the one affirm'd divers Substances in the Trinity, the other deny'd the Virgin *Mary* to be the mother of God: giving greater credit to the Sophisms of *Aristotle*, than to the Word of God. For, as St. *Jerome* observes, all the Opinions of the *Hereticks* have made their Nests and founded their Sanctuaries among the Briars of *Aristotle* and *Chrysippus*. Hence *Eunomius* argues, *That which is born, could not*

be

be before it was born. Hence the *Manichean*, becauſe he would free God from being the Cauſe of Evil, makes a bad or evil Deity. Hence *Novatus*, that he may take away Repentance, denies Pardon. From ſuch Fountains as theſe, do ſpring all the larger Rivolets of Hereſie: for ſeeing there is no ſentence which may not be contradicted, nor no Argument which may not be aſſayl'd by another; hence it is, that it is ſo impoſſible to attain to any end of Knowledge, or to come to the Knowledge of Truth, by the means of Sophiſtical Argumentation; and hence it is, that ſo many deviate from Truth to Hereſie; thinking that they have found ſome appearance of more powerful Truth, by the help of Logical Diſputes; or elſe condemn one Hereſie; to be themſelves the Eſtabliſhers of a new one. And thus far of *Logick* and *Sophiſtry*.

CHAP. IX.

Of the Art of Lullius.

Raymund Lullie in theſe latter times hath Invented a Prodigious Art, not unlike Logic; by means whereof (like another *Gorgias Leontinus*, who was the firſt that in a Publick Aſſembly durſt put the Queſtion what they would have him to diſcourſe of) to enable any perſon, to diſcourſe *extempore* upon any Subject. But to inſiſt farther upon this, it will not be needful now, ſeeing we have Commented ſufficiently upon this Art already; and the thing it ſelf is ſo obvious, that it will not be neceſſary to uſe many words about it. This I am to admoniſh ye of in general, That this Art is of no other uſe, than only

to

to ſhew the Pomp and Magnificence of Wit and Learning, and is no other way prevalent for the attaining of ſound Learning; having in it far more of confidence than efficacy.

CHAP. X.

Of the Art of Memory.

AMong theſe Arts, is to be reckon'd the Art of Memory; which, as *Cicero* ſaith, is nothing elſe but a certain method of Teaching, and Precept; like a thin Membrane, conſiſting of Characters, Places, and Repreſentations; firſt invented by *Simonides Melito*, and perfected by *Metrodorus Sceptius*. But let it be what it will, more certain it is, that it can never come to good, where there is not a very good Natural Memory before; which ſometimes it perplexes with ſuch monſtrous Apparitions, that inſtead of a new Memory, it is the cauſe of Madneſs and Phrenzies; and over-burdening the Natural memory with the Characters and Images of innumerable things and words, it occaſions thoſe that are not contented with the bounds of Nature, to run Mad with Art. This Art, when *Simonides* or ſome body elſe did offer to *Themiſtocles*, he refus'd it, ſaying, *He had more need of Forgetfulneſs than Memory*; ſaid he, *I remember what I would not, but I cannot forget what I would.* As for *Metrodorus*, *Quintillian* thus writes concerning him: It was a great piece of vain Oſtention, ſaith he, to glory rather in his Memory by Art, than in that by Nature. Of this Art *Cicero* makes mention in his Book of Rhetoricks; *Quintillian*, in his Inſtitutions; and *Seneca*. Among Modern Authors,

Francis

Francis Petrarch hath writ ſomething concerning it; together with *Marcol. Veronenſis*, *Petrus Ravennas*, *Hermannus Buſchius*, and others; though unworthy of a Catalogue, as being obſcure Perſons. Many there be, that at this day Profeſs the ſame, though they get more Infamy and diſ-repute, than gain thereby; being a ſort of raſcally Fellows, that do many times impoſe upon ſilly Youth, only to draw ſome ſmall piece of Money from them for preſent Subſiſtance. Laſtly, 'tis a childiſh Triumph to boaſt of a great Memory; beſides that it is a thing of ſhame and diſgrace to make a ſhew of great Reading, expoſing a great Fair of words without doors, when the Houſe within is altogether unfurniſh'd.

CHAP. XI.

Of the Mathematicks in general.

IT is now time to diſcourſe of the *Mathematicks*; ſurely the moſt certain of all the Arts. Yet all of them chiefly conſiſt in the Opinions of their Teachers who have got the moſt credit; yet in their ſeveral Opinions have committed ſundry Errors, which *Albumazar* among the reſt acknowledges, ſaying, That the Ancients long after *Ariſtotle*'s time did not rightly underſtand the Mathematicks: And that though all theſe Arts are chiefly invented for the underſtanding of Figures, Number, and Motion; yet are their profeſſors forc'd to confeſs, that there was never any Figure yet found, either according to Art or Nature perfectly Spherical. And though theſe Arts have been the occaſion of little or no Hereſie in the Church; yet St. *Auſtin* ſaith, That they avail nothing at all to

Salvation; and that they do rather lead men into Error, and take men off from the Contemplation of true Divinity: and as St. *Hierome* obſerves, are not the Sciences of Piety.

CHAP. XII.

Of Arithmetick.

OF theſe Sciences, the firſt is *Arithmetick*, or the Doctrine of Numbers, which is indeed the Mother of all the reſt; not leſs ſuperſtitious than vain; and only valu'd among Merchants, for the low and mean benefit of keeping their Accounts; it treats of Numbers and their Diviſions, which is even, which odde; which is evenly odde, and which odly even; which ſuperfluous, which a Fraction; which perfect, which compounded: alſo of proportion, and proportionality, and their kinds. Laſtly, of Geometrical and Harmonical Numbers; the Effects and uſe of Number, and their Fractions, and the ways and rules of caſting Accompts.

CHAP. XIII.

Of Geomancy.

Arithmetick produces to us *Geomantick* Divination, Cards, Tables, and Dice; and whatſoever elſe in the Nature of Numeral Chances; This *Geomancy* moſt men do rather make a Member of *Aſtrology*, by reaſon that their method of Judgment is the ſame; and

and becauſe the force and vertue thereof conſiſts not ſo much in Number, as in Motion, according to the ſaying of *Ariſtotle*: *The Motion of Heaven is perpetual, and is the Principle and Cauſe of all Inferiour Motions.* Of this *Geomancy*, among the Ancients, *Haly* hath written; among our Modern Authors, *Gerard* of *Cremona*, *Bartholomæus* of *Parma*, and one *Tundinus*. I my ſelf have written a *Geomancy*, far different from thoſe before mentioned, though not leſs ſuperſtitious and fallacious; or if you will, I may ſay, not leſs crowded with Lyes.

CHAP. XIV.

Of the Art of Dicing.

THE Art of *Dicing* is one of thoſe Arts that depends wholly upon Chance; wherein, he that is moſt ſtudious, and moſt expert, becomes ſo much the more vile and wicked, while out of covetouſneſs of another mans, he bears no reverence to his own Patrimony. This is the Mother of Lies, Perjury, Thefts, Quarrels, Injuſtice and Murther; rightly an Invention of Evil Spirits, which after the overthrow of the *Aſian* Empire, was carried away Captive into *Greece* among the Spoils of thoſe Cities; where afterwards it enſlav'd and bewitch'd the Conquerors themſelves. It is ſaid, that *Attalus* King of *Aſia* was the firſt Inventor of that Game, having found it out by his Skill in Arithmetick. Among the *Romans*, it is reported that *Claudius* the Emperour wrote a Treatiſe thereof: He, together with *Auguſtus Cæſar*, being great Admirers of this Game. An Exerciſe moſt Infamous, and forbidden by the Laws of Nations: inſomuch,

that *Cobilon* the *Lacedemonian* being ſent to *Corinth* for the obtaining a mutual League and Friendſhip between thoſe two Cities, when he ſaw the Captains and Senators of *Corinth* playing at Dice, return'd without doing any thing, ſaying, that he would not ſo much defile the Glory of the *Spartans*, as that it ſhould be ſaid, they had made a League with Gameſters. This Art was ſo much diſ-eſteem'd among the greateſt of men formerly, that the King of *Parthia* is reported to have ſent a Bale of Golden Dice to *Demetrius*, on purpoſe to upbraid his Inconſtancy. Now adays it is a Game in the greateſt Requeſt, even among the greateſt Princes, and the chief Nobility. How do I ſay, a Play? Yea, the only wiſdom, and higheſt Knowledge of Men moſt carefully and wickedly bred up to Cheat and Cozen.

CHAP. XV.

Of the Pythagorean *Chance.*

NEither do I think it fitting to paſs by what the *Pythagoreans* did Aſſert, what others thought, and what *Ariſtotle* himſelf did believe, That there are certain Numbers in the Elements of Letters, from whence ſome will undertake to tell Fortunes by the Proper Names, the Letters whereof being added together, and the Names repeated as oft as there be Letters, they give the day to him, whoſe Name comes to be laſt reckon'd; whether the Queſtion be concerning War, Quarrel, Marriage, Life, or any other concernment. And thus, they ſay, it was foretold that *Patroclus* ſhou'd be kill'd by *Hector*, that he

he ſhould be ſlain by *Achilles*. Of which, *Terence* makes mention in Verſe, and how they made uſe of the Letters of their Names.

Theſe greater Numbers, thoſe the leſs require.
He that in doubtful War his Chance would know,
If the great number ſtop, may ſafely go.
But ſigns of Death, the leſſer ſums preſage;
And thus Patroclus *fell, by* Hector's *Rage.*
Thus from ſmall ſums they did of old foretel
How Conquering Hector *by* Achilles *fell.*

Some will undertake to Erect *Horoſcopes* by theſe kind of computations, as one *Alchandrius*, an obſcure Philoſopher, ſaid to be the Scholar of *Ariſtotle*, hath been ready to aſſert. And *Pliny* relates, That by the inventions of *Pythagoras*, there is in the Eye a peculiar property to foretel Lameneſs and ſome other miſchances.

CHAP. XVI.

Yet of Arithmetick.

BUT to return to *Arithmetick*: *Plato* ſaith, That this was firſt Invented by ſome *Cacodæmon*, together with Cards and Dice: and *Lycurgus*, that great Law-giver among the *Lacedemonians*, expell'd it as a moſt turbulent and factious Science out of his Commonwealth: For it requires a great deal of idle Labour, and diverts men from other more lawful and honeſt imployments, raiſing great and miſchievous quarrels many times about the ſmalleſt matters. Hence ariſes that irreconcilable diſpute among Arithmeticians, Whether an even or odd Number be moſt to

be prefer'd; which is the most perfect Number between Three, Six, and Ten; and whether any Number may be properly said to be evenly even: in which matter of so great consequence, they say that *Euclid*, the Prince of Geometricians, has very much err'd. It is a hard matter to say, what strange *Pythagorical* Mysteries, what Magick Vertues they Dream there be in number, though naked and abstracted from things; and with a great deal of Presumption aver, That the world could not have been Created by God, had not Numbers been Instrumental; and that all Divine Knowledge is contain'd in Numbers, as in a certain Rule. From these beginnings, the Heresies of *Marcus*, *Magus*, and *Valentinus*, took their first growth and progression, who presum'd that they were able to discover an innumerable company of Divine Secrets of Truth and Religion, by the dull and weak assistance of Numbers. Some account the *Pythagorean* inventions among the Sacraments, with many other ridiculous fancies and idle stories not worth repeating; Arithmeticians having nothing to boast of, but an insipid, inanimate, and senseless Number, though they think themselves Gods, because they can only Cast a Figure, or can tell how to reckon: But such honours the Musicians will scarce allow them, who think them rather due to their Musick.

CHAP. XVII.

Of Musick.

LET us now discourse a little concerning *Musick*, of which among the *Grecians*, *Aristoxenus* hath written very largely, asserting that *Musick* was the Soul of Man; whose Writings *Boetius* hath Translated into Latin. Now

Now, by Musick I understand that part of Musick which relates to the knowledge of Sounds, and manages either the Voice or Hand; not that part which teaches the Laws and Rules of Meter and Rythme, more properly term'd Poesie, which, as *Alpharabises* saith, is carried on not by any method of Speculation or Reason, but with a certain frenzy and madness, as we have before discoursed. Now that part of Musick which consists in Sound, and is the Consort of Strings or Voices agreeing in Sounds inoffensive to the Ear, treats more particularly of Sounds, Intervals, Changes of Mood, and variety of Notes. This the Ancients have divided into *Enharmonick*, *Chromatick*, and *Diatonick*. The first, that is to say, the *Enharmonick*, by reason of its profound abstruseness, and the impossibility of discovery, they altogether laid aside: The second, by reason of its wanton measures, they contemn'd and utterly refused: The last, as agreeing best with the composition of the world, they only admitted. Others there are who have distinguish'd the Moods of Musick as deriv'd from sundry Countries, for whose particular Genius they seem'd at first to have been more properly contriv'd; of which there are three nam'd, the *Phrygian*, the *Lydian*, and the *Dorick*; which, according to the Opinion of *Polimestres*, and *Saccadas* a native of *Argos*, are said to be of greatest Anquity. To these *Suppho* the *Lesbian* added a fourth, term'd the *Mixolydian*, of which others take *Tersander*, others *Pythoclides* the Piper, to have been the Authors; though *Lisias* makes *Lamprocles* the *Athenian* inventor thereof. These four Moods pass currant under the Seal of Authority. This whole Structure or Fabrick, they call *Encyclopedie*, or the Sphere of Sciences, as if Musick did comprehend all Sciences, seeing, as *Plato* observes in his first Book of Laws, that Musick cannot be understood, without the knowledge of all the other Sciences.

ences. Among these four Moods, they approve not the *Phrygian*, for that it distracts and ravishes the Mind; therefore *Porphyrius* gives it the Name of Barbarous, as exciting and stirring up men to fury and battel: Others give it the appellation of *Bacchick*, furious, impetuous, turbulent; which, being generally us'd in *Anapesticks*, were those Charms which, as we read, formerly incited the *Lacedemonians* and *Cretans* to War. With this sort of Harmony *Timotheus* incited King *Alexander* to Arms: and *Boetius* relates how *Tauromenitianus*, a young man, was mov'd by sound of this *Phrygian* Harmony to burn a House where he knew a certain Curtisan lay conceal'd. The *Lydian* Mood *Plato* refuses, as too sharp and shrill, and coming short of the modesty of the *Dorian*, being most proper for Lamentation; though, as others will have it, most agreeable to merry and jolly dispositions. This made the *Lydians*, a Merry and Jocund people, to be very much affected with that sort of Musick; which afterwards the *Tuscans*, the Off-spring of the *Lydians*, were wont to make use of in their dancing. The *Dorick*, as being more grave, honest, and every way modest, consequently most congruous and agreeable to the more serious affections of the Mind, and graver gestures of the Body, they preferr'd above all the rest; and was therefore held in great esteem among the *Cretans*, *Lacedemoniaus*, and *Arcadians*. *Agamemnon* being to go to the *Trojan* War, left behind him, at home, a *Dorick* Musician, to the end he might by his grave *Spondaick* Songs preserve the Chastity of his Wife *Clytemnestra*; so that it was impossible for *Ægysthus* to obtain his desires of her, until he had first murder'd the said Musician. As for the *Mixolydian*, only fit for Tragedies, and to move pity and compassion; they were of opinion that it had a great power either to quicken or put a damp upon the Spirits, either to

raise

raise or depress the Affection, and that it had an absolute dominion over Grief and Sadness. To these four Moods, some there are who have added others, which they call Collateral, the *Hypodorian*, the *Hypolidian*, and the *Hypophrygian*; to the end there might be seven, correspondent to the number of the Planets: to all which *Ptolomy* adds an eighth, the *Hypermixolydian*, the sharpest and shrillest of all. But *Lucius Apuleius* onely names five; the *Æolian*, *Hyastian*, *Varian*, *shrill Lydian*, *warlike Phrygian*, *and Religious Dorick*. *Marcian*, according to the tradition of *Aristoxenus*, numbers five Principal Moods, and ten Collateral. Now though they confess this Art to contain very much of sweetness and delight, yet the common Opinion is verifi'd by general experience, that Musick is an Art professed onely by men of depraved and loose inclinations, who neither know when to begin, nor when to make an end; as is reported of *Archabius* the Fidler, to whom they were wont to give more money to leave off, than to continue his Play: Of which impertinent Musicians, we find this Character in *Horace*.

Among their Friends all Singers have this vice,
That begg'd to sing, none are more coy or nice;
Unbid, they'll never cease———

Musick has been always a Vagrant, wandring up and down after sordid hire; an Art which no grave modest, chast, magnanimous, and truly valiant person ever profess'd: therefore the *Greeks generally* term them Father *Bacchus*'s Artificers, *Bacchanal* or lewd Artists, generally of loose behaviour, incontinent in their lives, and for the most part in great Poverty and want; which is not only the Mother, but Nurse of Vice. The Kings of the *Medes* and *Persians* reckon'd Musicians in the number of their Jesters, Parasites, and Players, pleasing

pleasing themselves with their Songs, but contemning their persons. And the wise *Antisthenes* hearing that one *Ismenias* kept an incomparable Musician in his house, quoth he, *He is a bad man, for he would not be a Fidler if he were honest: for that is not an Art becoming a good and vertuous man, but only the lazy Epicure.* This made *Scipio*, *Æmylias*, and *Cato* utterly to despise this Science, as being contrary to the Majesty of the *Roman* Manners. Therefore were *Augustus* and *Nero* so much condemn'd for giving their minds so much to Musick. 'Tis true, *Augustus* being reprehended, gave it over; but *Nero* more eagerly pursuing it, was for that cause hated and derided. King *Philip* when he heard that his Son had sung very finely at a certain Entertainment, burst into a passion, reproaching him in these words: *Art thou not asham'd to sing handsomely? for it is enough that a Prince will vouchsafe to be present while others sing.* *Jupiter* is never said to sing or play on the Harp, by any one of the Poets: But the learned *Pallas* is said to hate all manner of Piping. In *Homer* we read of a Harper to whom *Alciones* and *Ulysses* willingly lent their Ears. In *Virgil*, *Iopas* both sings and plays, while *Dido* and *Æneas* give attention: Yet when *Alexander* the Great was singing, his Schoolmaster *Antigonus* brake his Harp and threw it away, telling him, It was his business to reign, and not to sing. The *Ægyptians* also, as *Diodorus* witnesseth, forbad the use of Musick to their Youth, as rendring them luxurious and effeminate. And *Ephorus*, according to *Polybius*, condemns it as an Art invented only to delude and deceive men. And indeed, what is more unprofitable, more contemptible, more to be avoided, than the Society of these Fidlers, Singers, and other kind of Musicians; who with so many sorts of Songs, Dialogues, Catches, and Roundelays, more chattering than Rooks or Daws, do but like Syrens bewitch and corrupt

rupt the well-dispos'd minds of men, with their lascivious sound of Ribaldry and Debauchery? Therefore the Mothers of the *Cycones* persecuted *Orpheus* even to Hell, for effeminating their Males with his charming Harmony. And if there be any authority in Fables, we find that though *Argus* had his head guarded with a hundred Eyes, yet they were all charmed asleep with the sound of one single Pipe. It is true, that from hence the Musicians take occasion to extol themselves far above the Rhetoricians, for that their Art has a greater power to move the passions and affection: and to such a height of madness they are carry'd, as to affirm that the Heavens themselves do sing; not that they were ever heard so to do, but only as their drunken Dreams and Imaginations prompt them to believe. Neither was there ever any Musician that ever descended from Heaven, who could ever pretend to know all the Consonances of Sound, or the true reason of Proportions: only they say, that it is a most compleat Art, and comprehends all other Sciences; nor can be throughly understood by any one not Universally learned. Yea, they attribute to it the vertue of Divination, and that thereby men may make a judgment of the habits of the Body, affections of the Mind, and manners of Men. They say moreover, that there is no end of this Art, and that every day produces new discoveries therein; which in another sense *Anaxilas* wittily hints, that Musick is like *Lybia*, which every year produces some new sort of venomous Creature or other. *Athanasius* therefore, by reason of its vanity, exiles it from the Church. It is true, St *Ambrose* more delighting in Pomp and Ceremony, instituted the use of Singing and Playing in Churches. But St. *Austin* in the mean betwixt both, makes a great doubt of the lawfulness thereof, in his Confessions.

CHAP.

CHAP. XVIII.

Of Dancing and Balls.

TO Muſick Dancing is a kind of Appendant, moſt grateful to Children, and youthful Lovers; a thing which they learn with great care, and practiſe all night long; moſt punctually obſerving the time of the Muſick, and that the meaſures of their Feet and Capring-ſteps may exactly anſwer the time of the Fiddles; labouring to perform the ſillieſt and maddeſt thing in the world, with the greateſt knowledge and activity their Bodies and Souls will admit: A thing which were it not ſet off with Muſick, would appear the greateſt Vanity of Vanities, the rudeſt, moſt non-ſenſical, and ridiculous ſight in the world. This is that which lets looſe the reyns of Pride, the friend of Wickedneſs, the food and nouriſhment of Luſt, the bane and enemy of Chaſtity, and unworthy ſo much as the thought of any honeſt perſon. At theſe Balls, ſaith *Petrarch*, many a grave Matron hath loſt her long-preſerv'd Honour: Many an unhappy Virgin there hath learnt what ſhe had better never have known: from thence many have return'd home polluted, many half overcome; but never any one more vertuous than they were before. Yet have ſome of the Grecian Writers highly prais'd this Idle Art (as the worſt and moſt pernicious things never want their extollers) and have deduc'd the Pedigree of Dancing and Balls even from the Heavens themſelves, comparing the ſteps of Dancing to the motion of the Stars, that ſeem in their Harmonical order to imitate a kind of Dancing motion, which they

they began so soon as the world was created. Others say, it was an invention of the Satyres. By the help of this Art, *Bacchus* is said to have soften'd and overcome the *Tyrrhenes*, *Indians*, and *Lydians*, most Warlike Nations. Whence Dancing was by them made use of in their Religious Rites, and the Exercise thereof by the Goddess *Rhea* commanded the *Corybants* in *Phrygia*, and the *Curetes* in *Crete*. And in *Delos* there was no sacred Ceremony perform'd without Dancing; no Festivals, Sacred or Civil, celebrated, where Dancing was left out. The *Brachmans* also among the *Indians* morning and evening, with their faces toward the Sun, dancing, were wont to worship his Beams. Likewise among the *Æthiopians*, *Thracians*, and *Scythians*, Dancing was us'd in all their Religious Ceremonies, as being first instituted by *Orpheus* and *Museus*, the best Dancers of their times. There were also among the *Romans* the *Salian* Priests, whose duty is was to dance about in honour of *Mars*. The *Lacedemonians*, the bravest People of *Greece*, having learnt the custom of Dancing from *Castor* and *Pollux*, in all their Feasts and publick Ceremonies us'd Dancing. In *Thessaly* it was held in such Veneration, that the Commanders and chief Leaders were honoured with the Title of Formost Dancers. *Socrates* also by the Oracle judg'd to be the wisest of Men then living, was not asham'd to learn to dance when he was far stricken in years; and not only so, but highly extoll'd the same Art, and reckon'd it among the most serious parts of Education; and was esteem'd by him a thing of that Gravity as could hardly be express'd, and enter'd into the World together with the Love of the Gods. But what wonder it should be so highly honour'd among the *Grecian* Philosophers, who are not asham'd to make the Gods themselves the Patrons of Adultery, Rapes, Parricides, and indeed of all manner of Villa-

nies?

nies? Many have written Treatiſes of Dancing, wherein they ſet forth all the ſeveral ſorts and meaſures thereof; expounding their ſeveral names, and who were the particular Authors and Inventors of each; ſo that I need proceed no farther therein. But the Ancient *Romans*, men ever famous for their Gravity and Wiſdom, condemn'd all manner of Dancing, neither was any woman among them accounted Vertuous, that was given to Dance. Therefore *Saluſt* reproaches *Sempronia*, that ſhe ſang and danc'd more exquiſitely than was convenient for an honeſt woman. Nor are *Gabinius* and *Marcus Celius*, men in Conſular dignity, leſs blam'd for their over-great skill in Dancing; and *Marcus Cato* objected it as a Crime to *Lucius Murena*, that he had been ſeen to Dance in *Aſia*; whoſe Cauſe when *Cicero* took in hand to defend, he durſt not juſtifie the act as well done, but utterly deni'd the Fact, ſaying, That no ſober man ever danced either alone, or ſo much as at a moderate Banquet, unleſs he were mad; Dancing being always the Companion and Attendant upon immoderate Feaſts, and inordinate Plays. We muſt therefore neceſſarily conclude, that Dancing brings up the rear of all Vices. Neither is it hard to tell what Evils come many times to paſs through Idle Diſcourſe and Toying. At ſuch time as youth in the heat of Dancing, uſes antick Geſtures, and makes a hideous ſtamping noiſe, skiping to wanton Tunes, and the ſound of obſcene Airs, then are Virgins and Matrons handled with ſhameleſs hands, tempted with immodeſt Kiſſes, and luſtful Embraces; then, what Nature hides, and Modeſty vails, Wantonneſs diſcovers, and civil ſport becomes the pretence of wickedneſs. An Exerciſe not ſprung from Heaven, but invented by the Devil in defiance of Divinity; ſo that when the Children of *Iſrael* had erected themſelves a Calf in the Wilderneſs, they ſacrific'd

crific'd thereto, eating and drinking, and afterwards rising up to play, they fell to Singing and Dancing.

CHAP. XIX

Of Gladiatory Dancing.

NEither must I here omit to tell ye, that there are many other sorts of Dancing, the greatest part whereof are now laid aside, others still in use; for example, Dancing in Arms, proper only to Gladiators and Souldiers; a Tragical invention to kill the Innocent in sport, making it a great infamy for a man to receive his deaths wound for want of Agility. A hateful Invention; Folly and Impiety mix'd together. And indeed, all sorts of Dancing, as they are full of vanity and shamelessness, are not only to be disprais'd, but utterly abominated, seeing they teach nothing but a wonderful mystery how to run mad.

CHAP. XX.

Of Stage-Dancing.

STage-dancing was design'd for Imitation and Demonstration, whereby to explain things conceiv'd in the mind, by the gestures of the body; so clearly and perspicuously representing manners and affections, that the Spectator shall understand the Player by the motion of his body, though he say not a word. So far

far the excellency of this Art appears, that without the help of an interpreter, while the Actors by motion represent an Old Man, a Young Man, a Woman, a Servant, a Drunkard, an angry Person, or of any other condition or affection whatsoever, the *Spectator* at a distance hearing nothing of the story, shall be able to understand the subject of the Play. This brought Stage-players into great request, as *Macrobius* witnesseth, so that *Cicero* was wont to contend with *Roscius*, who was also very intimate with *Sylla* the Dictator, who should plainest and soonest, and with most variety, express the same Sentence; whether the one by Gesticulation, or the other in set Language: which encourag'd *Roscius* to write a Treatise wherein he compares Stage-motion or Action with Eloquence. But the *Massilienses*, great preservers of serious Gravity, would not endure a Stage-player among them, for that most of their Arguments consisting in the repetition of Rapes and Adulteries, they thought the often seeing thereof *would* accustom men to the practice of such things. In fine, it is not *onely* a dishonest and wicked Calling to *exercise* Stage-playing, but also a matter of great dishonour to behold them: for the pleasure of lascivious minds often degenerates into wickedness. So that of old there was no name so ignominious as that of a Stage-Player, who by the Laws was made incapable of all Honour and honourable Society.

CHAP.

CHAP. XXI.

Of Rhetoriſm.

THere was alſo a Rhetorical Geſticulation, not much differing from Stage-action, but more careleſs, which *Socrates*, *Plato*, *Cicero*, *Quintilian*, and moſt of the Stoicks have deem'd moſt neceſſary and commendable in a Rhetorician, and an Orator; as teaching a graceful geſture of the Body, and compoſure of the Countenance: ſeeing that the vigour of the Eye, the ſound of the Voice, accommodated to the ſignification of Words and Sentences, together with a decent motion of the Body, and management of the Countenance, add much to the force and efficacy of Oration. But this Hiſtrionical-Rhetorical Geſticulation began at length to be little us'd, while *Tiberius* admoniſhes *Auguſtus*, That he ſhould ſpeak with his Mouth, and not with his Fingers; and is now quite laid aſide, unleſs it be among ſome Mimmick Friars, whom you ſhall ſee now adays with a ſtrange labour of the Voice making a thouſand faces, looking with their Eyes like men diſtracted, throwing their Arms about, dancing with their Feet, laſciviouſly ſhaking their Loyns, with a thouſand ſundry ſorts of wreathings, wreſtings, turnings this way and that way of the whole Body, proclaiming in their Pulpits their frothy Declamations to the People: mindful perhaps of that Anſwer of *Demoſthenes*, reported in *Valerius Maximus*, who being ask'd what was moſt efficacious in ſpeaking, reply'd, Hypocriſie and Counterfeiting: and being asked over and over again, ſtill made the ſame Anſwer as before; teſtifying thereby, that the whole force of Perſwaſion lay

therein. But that we may not digreſs too far from the Mathematicks, let us return to Geometry.

CHAP. XXII.

Of Geometry.

THis is that *Geometry* which *Philo* the *Jew* calls the Principle and Mother of all Arts, and has this Excellency above the reſt, that whereas there are manifold Contentions among the Profeſſors of all other Arts, the Maſters of this Science generally agree in their Problemes; neither is there any great matter of debate among them, but only as to Points, Lines, and Superficies, whether they be diviſible, or no; but they differ not from one another either in Doctrine or Tradition: only every one ſtrives to excel the other in the Invention of new Subtilties, and in making additions to what is already found out. Yet there is no Geometrician that could ever find out the right Quadrature of a Circle, or the Line truly equal to the ſide: though *Archimedes* of *Syracuſe*, and after him many even to our times, pretended to have found the ſame out. This we may ſay, That there are very few, or none, that do acquieſce in the Traditions and Axioms of their Predeceſſors; and therefore, while they go about to be ſtill adding ſomething which their Maſters left Imperfect, they run themſelves into ſuch an extremity of Madneſs, which all the Hellebore in the world is not able to purge away. To this Geometry, which inſtructs us in Lineaments, Forms, Intervals, Magnitudes, Bodies, Dimenſions, and Weights, belongs the Art of making all Mechanick Engines, and Inſtruments

Inſtruments appertaining to the Mechanick Arts; all Engines of War, and Architecture, as Battering Rams, Tortoiſes, Catapults, Scaling-Ladders, moving Towers, Ships, Gallies, Bridges, Carts, Carriages, Wheels, Bars; together with all thoſe Engines by which great and maſſie weights are moved and lifted up with little help, and much eaſe. Beſides theſe, all thoſe pieces of Art that move by the aſſiſtance of Weight, Wind, Water, Ropes or Lines; as Clocks, Hydraulick Organs. By this Art *Mercury* is ſaid to have made certain Idols among the *Egyptians*, that made an Articulate noiſe with their Tongues, and could walk ſeveral Paces. *Architas* the *Tarentine* is alſo ſaid to have made a Dove ſo exactly by rules of Geometry, that the Figure would move and fly of it ſelf. And *Archimedes* is ſaid to have made a Brazen Heaven in ſuch ſort, that it ſhew'd all the Motions of the Planets and Spheres, the like whereof we have ſeen brought to paſs in our time. From this Art alſo proceed the ſeveral varieties of Guns and Fire-vomiting Engines, of which lately my ſelf have written a ſpecial Treatiſe, Entituled *Pyrographie*, which I now Repent me to have done; ſeeing that it only teaches a moſt pernicious and deſtructive Art. Laſtly, Painting, Meaſuring of Land, Agriculture, Founders, Statuaries, Smiths, Carpenters, and all that make uſe of Wood, or Metals, all borrow their Experience from Geometry.

CHAP. XXIII.

Of Optick, and Perſpective.

NEareſt of kin to Geometry, is the *Art Perſpective*. Now *Perſpective* is an Art, that teaches a three-

fold way of ſeeing Direct, Reflex'd, and broken: as alſo the difference of Light, Shadows and Spaces; how Viſibles appear through falſe intervals, how the beams of the Sun are receiv'd through one or more Perſpicuous Bodies, and how they play upon ſeveral figures of Bodies; the ſeveral accidents of Object, Sight, and Medium; and how the Object and the ſight are affected acording to the variety of the Medium. Now, as concerning the reaſon of Seeing, there are ſundry and different Opinions. *Plato* thinks that the Sight proceeds from an equal clearneſs in the Eye, and the Object; the clearneſs from the Eye, being caus'd by the flowing of the light to one extrinſick Air; that which proceeds from the Body, being caus'd by a reverberation of the Sight to the Eye; the middle clearneſs about the Air, being eaſily fluid, and apt to receive ſhape, according to the force of the Sight that always extends it ſelf in a fiery Form. *Galen* agrees with *Plato*. But *Hipparchus* ſaith that the Beams extended from the Eyes to the Bodies themſelves, touching them as it were with a certain Palpitation, returns back the apprehenſion thereof to the ſight. *Ariſtotle* is of Opinion, that the Images of things paſs from the Object to the ſight according to their quality, through the alteration of the middle Air. *Porphyrius* believes, neither Beams nor Images, nor any thing elſe to be the Cauſe of Sight, but that the Soul knowing her ſelf, apprehends and ſees her own ſelf in all viſible Beings. But the *Geometricians* and *Opticks* coming near to *Hipparchus*, have invented certain Cones made by the co-incidence or falling together of the Beams, which are emitted through the Eyes, ſo that the Eye apprehends many viſibles at one time; but thoſe moſt certainly, where the Beams meet together. But *Alchindus* teaches another thing, which St. *Auſtin* thinks to be moſt true, That the Power of the Soul doth act ſome-

thing

thing in the Eye, which is above humane Wisdom to find out. This Art therefore much conduces to the understanding the variety of Cœlestial Bodies, their Distance, Magnitude, Motions, and Reflections; and is also a great help to Architecture, in the measuring, adorning, and perfecting great Buildings. But in the Art of Painting and making of Landskips, is of so great use, that neither can be done without it. For it shews us how to make Figures seem undeformed, and in Symmetry, at whatsoever height or distance they are to be seen.

CHAP. XXIV.

Of Painting.

PAinting is a wonderful Art, imitating the shapes of Natural things, by an accurate description of the Lineaments, and apt choice of Colours. This was once in such high esteem, that it was accounted the chief of all the Liberal Sciences. Not less Liberal than Poetry, in the Opinion of *Horace*.

——Painters *and* Poets *have free leave*
With equal power to dare and to deceive.

For Painting is nothing else but mute Poetry, and Poetry a speaking Picture; so near akin they be to each other: for as Poets, so Painters feign Histories and Fables, and representations of all things; expressing and figuring Light, Splendor, Shades, Heights, and Depths. This moreover it borrows from Opticks, to deceive the sight; and in one Picture, the situation being varied, to represent various shapes to the sight: and what the Statuary cannot reach, this attains to: it represents in lively colours, fire, beams, light, thunder, lightning, evening, morning, dawn, clouds, passions of Men, the senses of the Mind, and even almost the Voice it self; and

by falsifying measures and dimensions, makes those things appear to be, which are not; and those things which are not, to appear to be. As is related of *Zeuxis* and *Parrhasius*, Painters, who contending both for Excellency, the first shewed painted Grapes, so like, that the Birds flew to feed upon them. The other shew'd a Coverlet only Painted; which was so rarely done, that when the First went to put it aside that he might see the workmanship that was under, and found his Error, he was forc'd to yield the Victory to the Latter: whereas, he had only deceiv'd the Birds, but *Parrhasius* an Artist. And *Pliny* relates, That in the Plays of *Claudius* there was such excellent Painting, that the Crows have flown to the representation of Tiles, mistaking them for the tops of Houses. And the same *Pliny* relates, How it had been found by experience, that the singing of Birds has been stinted by the sight of a painted Draggon. This moreover is always attributed to Painting, That in all her works there is more to be understood and judged of, than is to be seen, as *Plutarch* has diligently found out in his *Icons*; so that though the Art be extraordinary, yet the Ingenuity thereof is beyond the Art.

CHAP. XXV.

Of Statuary, and Plastick.

PAinting is accompanied with the Arts Statuary, Plastick, Casting, and Engraving: the Inventions of Laborious Wit, which may notwithstanding be all comprehended in Architecture. The Statuary makes the likeness of things, either in Stone, Wood, or Ivory; the Plaster performs the same in Earth; the like Images the Caster performs, by casting melted Brass

Brass and other Metals in Moulds; The Graver expresses the same things in Stones and Gems. Of all which, *Pomponius Gauricus* among Modern Writers hath chiefly Treated. But all these Arts, together with Painting, were meerly invented by the Devil, for the nourishment of Pride, Lust and Superstition: the Authors were those, who first, according to the words of St. *Paul, Chang'd the Glory of the Incorruptible God, into the likeness of Corruptible man, of Birds, of Beasts, and of Serpents:* the first who, contrary to Divine Command, that forbids the *Graven Image, or the likeness of any thing either in heaven above, or in the earth beneath,* introduc'd Idolatry so detested of God. Of whom the wise man saith, *The Idol is curs'd; and he that made the same, together with the thing made, shall suffer Torments.* For the Vanity of Men, as the same Author saith, invented these Arts, to tempt the Soul of Man, and to deceive the Ignorant: And the Invention it self, is the Corruption of Life. However we Christians above all other People are so mad, and carried so headlong into this corruption of Life and Manners, that in all our Courts, Houses, and Chambers, we are not asham'd to keep and admire these wicked Ornaments; thereby to invite Women and Virgins to wantonness, with the sight of obscene Pictures, nay, we stick not to introduce 'um into our very Temples, Chappels, and over our Altars, to the great hazard of breeding Idolatry. But of this more when we come to Treat of Religion. Now that there is a certain Authority not to be contemned in Statues and Pictures, I learnt not long ago in *Italy:* where there happening a very great debate before the *Pope*, between the *Austin* Fryars, and the Regular Canons, about the Habit of St. *Austin*, that is to say, whether he wore a black Stole over a white Vest, or a white Stole over a black Vest: and finding nothing in Scripture that gave Light

toward the determination of the Queſtion, the Judges at length thought fit to refer the whole matter to the Painters and Statuaries, reſolving to give Judgment according to what they ſhould declare they had ſeen in Ancient Pictures and Statues: Confirm'd by this example, I my ſelf labouring with indefatigable diligence to find out the Original of the Monks Cowl, and not finding any that might reſolve the doubt in Scripture, at length I referr'd my ſelf to the Painters; ſeeking the Truth of the matter in the Porches of Halls of the Monaſteries where the Hiſtories of the Old and New Teſtament are generally painted. Now ſeeing that I could not perceive in all the Old Teſtament, neither any of the Prieſts or Prophets, no not *Elias* himſelf, whom the *Carmelites* make their Patron; I went and diligently view'd all the New Teſtament: There I ſaw *Zacharias*, *Simeon*, *John Baptiſt*, *Joſeph*, *Chriſt*, the *Apoſtles*, *Diſciples*, *Scribes*, *Phariſees*, *High Prieſts*, *Annas*, *Caiphas*, *Herod*, *Pilat*, and many others; but yet I could not ſee one Cowl among them All: till at length, examining the whole ſtory over and over again, and by and by in the very front of the Piece I found the Devil himſelf with a Cowl on, as he ſtood tempting Chriſt in the Wilderneſs. I was very glad to find that in a Picture, that I could obſerve in no writing, that the Devil was the firſt Inventor of Cowls, from whom I am apt to believe the Monks and Fryars have borrowed the ſame, though wearing it of divers Colours, if they do not abſolutely claim it by Inheritance.

CHAP.

CHAP. XXVI.

Of Prospective, and Looking Glasses.

TO return to Opticks, to which the use of Looking-Glasses and Prospective-Glasses does mainly conduce; the *Experiments* whereof are daily seen in the various kinds of Glasses, Hollow, Convex, Plane, Pillar-fashion'd, Pyramidal, Globular, Gibbose, Orbicular, full of Angles, Inverted, Everted, Regular, Irregular, Solid, and Perspicuous. So we read, as *Celius* in his ancient Readings relates, That one *Hostius*, a Person of an Obscene Life, made a sort of Glasses that made the Object seem far greater than it was; so that one Finger should seem to exceed the whole Arm, both in bigness and thickness. There is also a sort of Glass, wherein a man may see the Image of another man, but not his own; and another, which being set in such a posture and place, gives back no representation; but the posture being alter'd, presently returns the Object presented. Some that shew all sorts of Representations; some not all, but many. Other Glasses there are, that contrary to the fashion of all others, will shew the right hand directly opposite to the Right, and the Left directly opposite to the Left. Other Glasses there are that do not *represent* the *Image* within, but as it were hanging in the Air. Burning-Glasses there are too, that Collecting the beams of the Sun into one point, kindle fire at a distance upon any Cumbustible Matter. Little Perspicuous Glasses also are not without their Impostures; that is to say, to make a little thing apear great; those that are afar off, near; those things or places that are near, afar off; those that are above us, below us; those things that are below us, above

above us, or in any other Posture or situation whatever. There are other of these Glasses that make one Object appear to be many, and will represent things with divers Colours like the Rainbow; as also, in divers Shapes and Figures. And I my self have learnt to make Glasses, wherein while the Sun shines, you may discern for the distance of Three or Four Miles together, whatever places are enlightned or over-spread with his Beams. And this is to be admired in plain Glasses, that by how much the less they are, so much less than themselves they will represent the Object; but let them be never so big, yet shall they not represent the Object ever a whit the larger: which when St. *Austin* consider'd, writing to *Nibridus*, he conceives it to be something of an occult Mystery. However, they are vain and useless things, invented only for Ostentation and idle Pleasure. Many both Greek and Latine have treated of Looking-Glasses and Perspectives, but above all the rest, *Vitellius*.

CHAP. XXVI.

Of Cosmimetry.

LET us have a few words now concerning *Cosmimetry*, which is divided into Cosmography and Geography: both measure the World, and distinguish it into Parts; the First, according to a method drawn from the Heavenly Bodies, by distiguishing Places as they are Scituated under such Stars or Constellations, measuring them by Scales of Degrees, or Minutes, by Climates, by the difference of Day or Night, Points of the Winds, *various risings* of the *Stars*, Elevations of the Pole, Parallels, Meridians, shadows of

of Gnomons, and the like; all which is performed by Mathematical Rules. The Second not regarding any thing of the Celestial Bodies, measures the World by Furlongs and Miles; divides it into Mountains, Woods, Lakes, Rivers, Seas and Shores, Nations, People, Kingdoms, Provinces, Cities, Ports, and whatsoever else is worthy taking Notice of.

They Native Customs, Native Habits shew,
And what each Region suffers there to grow.

And in imitation of Painting, according to the Rules of Geometry and Perspective, describe the whole World in plain Tables or Maps.

In little Volumes Painting all the World.

Of this they reckon Chorography to be a part, which undertaking the particular Description of particular Places, sets them out more fully and accurately.

Each part distinguish'd, various order yields
Of Vines, of Woods, of Meadows, Fountains, Fields.
Behold, how swelling Streams the Ocean fill!
There falls a Valley, there a mountain Hill
With woody top assails the distant Stars.

All these things, and whatever we have before spoken of in this Chapter, Cosmimetry teaches in chief. But what Authors shall instruct us in this Art! so manifold are the Contentions among them about Bounds, Longitudes, Latitudes, Magnitudes, Measures, Distances, Climates, and Qualities of Countries. All which *Eratosthenes* has one way explained, *Strabo* another; another way *Marinus*; another way *Ptolomy*; another way *Dionysius*; another way the Later Authors. Neither

ther do they agree about the Navil or Middle of the Earth, which *Ptolomy* places under the Equinoctial Circle; *Strabo* believes it to be the Mountain *Parnassus* in *Greece*: with whom *Plutarch*, and *Lactantius* the Grammarian agree, and believe, That in the time of the Deluge it was the only Mark of distinction between the Skies and the Water,

When all the World lay all in Water drown'd,
This only appear'd, the Waters utmost bound.

But if this reason be the only satisfactory reason of that Opinion, then shall not *Parnassus* of *Greece*, but *Gordicus* a mountain of *Armenia* be the Navil of the Earth, which, as *Berosus* testifies, first appearing above the waters, was the first resting place of the *Ark*. Others Assign other places, and how the Middle of the Earth was found out by the flying of Eagles. There are some Divines, who thrusting their Sickle into this Corn, will have *Jerusalem*, to be the Middle of the Earth, because it is written by the Prophet, *God hath wrought Salvation in the middle of the Earth*. *Lucretius*, *Lactantius*, and *Austin*, fall under the same Censure, who have so constantly deny'd the *Antipodes*; as also those who deny any other Habitable Part beyond *Europe*, *Asia*, and *Africa*; which notwithstanding we find to be utterly false, by the Voyages and discoveries of the *Spaniards* and *Portugals*; who also confirm to us all the *Torrid Zone*, to be Inhabited, contrary to the Fables and Trifles of the Poets. Other Errors of the *Geographers* we have recited into the Chapter of History. Now this Art that undertakes to teach us to Describe and Measure so large a World, such unsearchable Seas, and discover to us the Scituation of all Islands and Regions, Bounds, and remarkable Places; together with the Originals, Customs, Manners, and different Dispositions

ſitions of innumerable Nations, what fruit doth it further yield us? but onnly that it makes us covetous to pry into the Concernments of other people, while we forget our ſelves; and as St. *Auſtin* in his Confeſſion ſaith, Men Travel to admire the high Mountains, the Prodigious Waves of the Sea, the large and diſmal Falls of Rivers, the Compaſs of the Ocean, and the Rounds of the Stars; but in the mean time forſake themſelves. *Pliny* ſaith, That it is a madneſs to Meaſure the Earth; which while we endeavour to meaſure, we go our ſelves beyond all bounds.

CHAP. XXVIII.

Of Architecture.

NO doubt but *Architecture* ſeems to bring great advantages and ornaments both to publick and private Building. This makes us Walls and Roofs, Mills and Carts, Rivers, Ships, Temples, Churches, Towers, fenced Walls and Fortifications, and all other Engines, either to defend or adorn both Publick and Private Buildings; a very neceſſary and honeſt Art, did it not ſo much bewitch the minds of Men, that there is no man ſcarce to be found, if his Wealth will permit him, who does not wholly imploy himſelf, either in Re-building, or adding to that which is well and decently already done: through which inſatiable deſire of Building it happens, that there is no *end* or *bound* thereof: but to pleaſe Fancie, Rocks have been cut, Vallies fill'd up, the bowels of the Earth digg'd into, Promontories made over the Sea, the currents of *Rivers* turn'd,

turn'd, Seas joyn'd to Seas, Lakes exhaust, Pools dryed up, the Seas curl'd, the depth of the Ocean search'd into, and New Islands have been made. All which things though they seem to have been done in defiance of Nature, yet have brought not a little advantage to the Publick. But let us compare with these, all those other things that are of no use at all but for Men to gaze and stare at, and out of vain ostentation to shew the Vastness of the Builders Wealth; such as are the superstitious Wonders of the *Ægyptians*, *Greeks*, *Heturians*, *Babylonians*, and other Nations; their *Labyrinths*, *Pyramids*, *Obelisques*, *Colosses*, *Mausoleum*, the Monstrous Statues of *Rapsinatis*, *Sesostres*, and *Amasis*, and that Extravagant *Sphynx*, in which King *Amasis* was said to be entomb'd. For, saith *Pliny*, it was hew'd out of a Natural Red-stone; the compass of the Head was One hundred and two foot round the Fore-head; the length thereof One hundred forty three. But there are greater Wonders than this, the stupendious work of *Memnon* and *Semiramis*, in *Bagistanum*, a Mountain of *Media*, a vast Effiges, containing Seventeen Furlongs in bigness. Which had been far exceeded by that Architect, whoever he were, whether *Stesicrates*, as *Plutarch* reports; or *Domocrates*, as *Vitruvius* asserts, who propos'd to have made an Effiges of *Alexander* out of the Mountain *Athos*, which should have held in the hand thereof a City capable to receive Ten thousand men. We may add to these the *Babylonian* Den, the Basis whereof was a full Furlong in Compass, as *Herodotus* witnesseth; together with that famous Tower which was made to swim in the wide Sea, upon the backs of Glass Lobsters. With these may be number'd the *Gordian* Edifices, the Triumphal Arches, the vast Temples of the Gods; that especially in *Ephesus*, Dedicated to *Diana*, which was two hundred Years in Building, at the Expences of all *Asia*; and that

Chappel

Chappel dedicated to *Latona*, built in *Ægypt* all of one Stone, broad in Front forty Cubits, and cover'd over also with one entire Stone: as also, the Statue of *Nebucodonosor* King of *Assyria*, all of pure Gold, sixty Cubits in bigness; which it was a Capital Crime not to worship: and another Statue Forty Cubits high, fram'd all out of one entire Topaze, in honour of an *Ægyptian* Queen. Not unlike these are the Temples Erected in our days with most lofty Towers and Spires, vast heaps of Stones, rising to an incomparable and Prodigious Height; together with innumerable Steeples for Bells, erected at the vast expence of money drain'd under the pretence of Pious uses and Charity, which had been better improv'd to the relief of thousands of the Poor, who being the true Temples of God, perish in the mean time with hunger, cold, and sickness, more proper to be kept in repair with those Sacred Alms. Now what Destructions, what Devastations this Art Causes among Men, whose warlike Engines of Batteries, Catapults, Scorpions, Slings, and other manifold instruments of Death, fram'd by the chief industry and invention of her Professors; so many Nations thereby ruin'd, so many Cities thereby destroy'd, do afford sufficient Testimony: and of this, not only by Land, but by Sea, whole Navies built only for fight and combat do give evident proof: wherein men do not seem so much to Navigate, as to inhabit the most dangerous Seas, which as they are of themselves full of hazard and terror, by these Ships are render'd far more unsecure and terrible to us; therein, as on the solid Land, Fighting and Robing one another. The first that writ of Architecture was *Agatarchus*, an *Athenian*; afterwards *Democritus* and *Anaxagoras*; after them *Silenus*, *Archimedes*, *Aristotle*, *Theophrastus*, *Cato*, *Varro*, *Pliny*; and lastly, *Vitruvius* and *Nigrigentus*. Of Modern Authors, *Leo Baptista*, Friar *Lucas*, and *Albertus Duretus*.

CHAP.

CHAP. XXIX.

Of Miners and Metals.

TO *Architecture* is adjoyn'd *Mining* and *Digging* of Metals, an Art of no ſmall ingenuity, diſcovering by the very Superficies of the Earth, either in Plain or Mountain, what veins are there to be found, how far they extend their bounds and ſides, and how to underprop the hollow and empty bowels of the Earth: concerning which, *Strato Lampſacus*, among the Ancients, hath written a large Treatiſe, Entituled, *De Machinis Metallicis.* Though how out of the Metallick Oar, to conſolidate and purifie the true Metal by fire; or if mixt, how to ſeparate them, few or none have hitherto taken the pains to teach; perhaps becauſe that being an Art too Mechanick and Servile, learned and ingenious Men have thought it beneath their Studies. However, being my ſelf ſome years ſince made Overſeer of ſome certain Mines by his Imperial Majeſty, ſearching diligently into the Nature of all thoſe things, I began to write a ſpecial Treatiſe thereof, which I have yet in my hands, continually adding and correcting the ſame, as my Experience and Knowledge encreaſed; intending to omit nothing that may ſerve to further the Invention and Knowledge thereof, whether in relation to the ſearching and diſcerning of the Vein, melting the Oar, under-propping of Mines, framing all manner of Engines, and whatever elſe belongs thereto: Myſteries hitherto altogether hidden before. By means of this Art, we come to be Poſſeſſors of all Humane Wealth; the eager deſire

ſire whereof hath ſo invaded Mortals, that they make their approaches to Hell, and ſeek Riches in the very Manſions of the Infernal Ghoſts; as *Ovid* elegantly deſcribes it.

Deep in the Bowels of the Earth they toyl;
There what ſhe ſtrove near Stygian *ſhades to hide,*
They dig up Wealth, the baneful Root of Pride.
Now fatal Steel, but far more fatal Gold,
With gain bewitch'd did Mortals firſt behold.
Deſire of gain, that Truth and Vertue chas'd,
And in their room Deceit and Treaſon plac'd.

Or as another Poet doth expreſs himſelf,

Now Truth is driven out by Gold,
By Gold our Laws are bought and ſold.

Certainly therefore he firſt found out the greateſt Plague of Humane Life, that firſt found out Mines of Gold, and other Veins of Metal. Theſe Men have made the very ground the more hurtful and peſtiferous, by how much they are more raſh and venturous than they that hazard themſelves in the deep to dive for Pearl. Concerning the places where theſe Metals are found, Authors do very much vary. Lead, they ſay, was firſt found in the Iſlands called *Caſſiterides*, not far from *Spain*: Braſs in *Cyprus*, Iron in *Crete*, Gold and Silver in *Pangæus* a Mountain of *Thracia*: At length they infected the whole World; only the *Scythians*, as *Soline* relates, condemn'd the uſe of Gold and Silver, reſolving to keep themſelves eternally free from publick avarice. There was an ancient Law among the *Romans* againſt the ſuperfluity of Gold. And indeed, it were to be wiſh'd that men would aſpire with the ſame eagerneſs to Heaven, that they deſcend into

the Bowels of the Earth, allur'd with that vein of Riches, which are so far from making a man happy, that many repent too often of their time and labour so ill bestow'd.

CHAP. XXX.

Of Astronomy.

IN the next place, Astrology offers it self, otherwise called *Astronomy*; an Art altogether fallacious, and more to be derided than the Fables of the Poets; whose Professors are a sort of confident Persons, Authors of Prodigies; who with an impious Confidence and Curiosity, at their own pleasures, beyond humane ability, undertake to erect Celestial Orbs, and to describe the measures, motions, figures, shapes, number, and reciprocal Harmony of the Stars, as if they had long convers'd in Heaven, and were but newly descended thence: however, among themselves of most different and dissenting Opinions, even concerning those things by which they say all things are kept up and subsist: that I may well say with *Pliny*, that the incertainty and inconstancy of this Art, plainly argues it to be no Art at all; of whose very Fundamentals the *Indians* think one thing, the *Egyptians* another, the *Moors* another, the *Chaldeans* another, the *Jews* another, the *Arabians* another, the *Latins* another, the Ancients another, the Moderns another. For *Plato*, *Proclus*, *Aristotle*, *Averroes*, and almost all the Astrologers before *Alphonsus*, treating of the number of the Spheres, reckon up but only eight Spheres; though *Averroes* and Rabbi *Isaac* aver, that one *Hermes* and some *Babylonians*

lonians did adde a ninth: to which Opinion *Azarcheles* the *Moore* adheres, with whom *Albertus Teutonicus* agreed, in his time, for what notorious fact I know not, called the *Great*; and all those that approve the accesses and recesses of the Spherical Motions. But the later Astrologers have constituted and appointed ten Orbs; which Opinion the same *Albertus* believes that *Ptolomy* also held. But *Alphonsus* following the judgment of Rabbi *Isaac*, sirnamed *Bazam*, held only nine Spheres; but four years after, in an Edition of his Tables, adhering to the opinions of *Albuhassen* the *Moore*, and *Albategnus*, he reduc'd them to the number of eight. Rabbi *Abraham Avenezra*, Rabbi *Levi*, and Rabbi *Abraham Zacutus*, believe no moveable Orb above the eighth Sphere. But they differ very much about the motion of the eighth Orb, and of the fixed Stars. For the *Chaldeans* and *Ægyptians* are of Opinion, that it is mov'd by only one motion; with whom *Alpetragus*, and among the Modern Writers *Alexander Aquilinus* agree: but all the other Astronomers from *Hipparchus* even unto these times, affirm the same to be turn'd with various motions. The Jewish Talmudists assign thereunto a double motion: *Azarcheles*, *Tebith*, and *Johannes Regiomontanus*, added the motion of Trepidation, which they call approachings and recedings, upon two little Circles, about the heads of *Aries* and *Libra*: but in this differing one from another, for that *Azarcheles* affirms, that the moveable head is distant from the fix'd not more than ten parts. *Tebith* asserts them to be distant one from the other not above four parts, with some minutes. *Johannes Regiomontanus* makes them distant more than eight parts, which is the reason given that the fixed Stars do not always incline to the same part of the Sky, but sometimes they return to the place where they began. But *Ptolomy*, *Albategni*,

Rabbi *Levi*, *Avenezra*, *Zacutus*, and among the later Authors *Paul* the *Florentine*, and *Austin Ritius* my familiar Acquaintance in *Italy*, affirm that the Stars do always move according to the successions of the Signs. The later Astrologers make a threefold motion of the eighth Sphere; the one which is most proper, and is the motion of *Trepidation*, which is finished once in seven thousand years; the second they call the motion of *Circumvolution*, being the motion of the ninth Sphere, and is finished in forty nine years: The last is made by the tenth Orb, and is called the motion of the *Primum mobile*, or the rapid and diurnal motion, which turns round in the Compass of one natural day. However among them that give a double motion to the eighth Sphere, there is great diversity of Opinions; for all the Modern Authors, and they who admit the motion of Trepidation, say that the Sphere is carried about by a superiour Sphere. But *Albategni*, *Albuhassen*, *Alfraganus*, *Averroes*, Rabbi *Levi*, *Abraham Zacutus*, and *Austin Ritius*, say, that the Diurnal motion, which they call the Rapid motion, is not proper to any Sphere, but that it is made by the whole Heaven. *Averroes* also confirms it, that *Ptolomy* in his Book intituled *Narrations*, doth deny the motion of *Gyration*: and Rabbi *Levi* saith, that *Averroes* was in the same opinion with *Ptolomy*, that the Diurnal motion was the motion of the whole Heaven. Again, there is not less difference among them about the measure of the motion of the Eighth Sphere, and of the fixed Stars: For *Ptolomy* believes that the fixed Stars do move one degree in a hundred years. *Albategnus* will have them to move so far in sixty six *Egyptian* years; with whom *Zacutus*, Rabbi *Levi*, and *Alphonsus* in the correction of his Tables, give their assent. *Azarcheles* the *Moor* says that they move one degree in seventy five years; *Hypparchus*, in seventy eight. Many of the *Hebrews*,

Hebrews, as Rabbi *Josua*, *Moses*, *Maymon*, Rabbi *Avenezra*, and after them *Hay Benrodam*, in seventy years; *Johan. Regiomontanus* in eighty. *Augustin Ritius* took the middle way between the opinions of *Albategni* and the *Hebrews*, delivering his opinion that the fixed Stars do not move one degree in less than sixty years, nor in more than seventy. But Rabbi *Abraham Zacutus*, as *Ritius* declares, by a Tradition of the *Indians* discovers to us, that there are two fixed Stars most diametrically opposite one to another, which do not finish their course, contrary to the order of the Signs, in less time than a hundred and forty years. And *Alpetragus* is of opinion, that there are many motions of the Heavens which are yet unknown to men; which if it be true, then there may be also Stars and Bodies proper to those motions, which men have either not been able to behold by reason of the height, or else they have not fallen within the discovery of any observation. To which opinion *Phavorinus* the Philosopher assents, in his Oration mention'd by *Gellius* against *Genethliacks*. So that it remains most apparent, that never any Astronomer was ever yet in Heaven, to teach us the certain and true motions thereof. Neither is the certain motion of the Planet *Mars* known to this day: of which *Johannes de Monteregio* complains, in an Epistle to one *Blanchinus*: the Error also of the motion of that Planet, a certain famous Astrologer, named *William* of *St. Clou*, above two hundred years ago hath left discover'd, but never any one as yet corrected. As truly impossible it is to find out the ingress of the Sun into the Equinoctial points, as Rabbi *Levi* proves by many reasons. But what shall we say of things since brought to light, and what strange errours were committed about those things in former times? For many, with *Tebith*, thought the greatest variation of the Sun to be continually varied; which we know now to keep

always one certain measure. And although *Ptolomy* thought otherwise thereof, yet *Albaves*, Rabbi *Levi*, *Avenezra*, and *Alphonsus*, found otherwise by experience. Otherwise also have they found out concerning the Motion of the Sun, and the measure of the year, quite different to what either *Ptolomy* or *Hipparchus* deliver'd. Also concerning the motion of the *Aux* of the Sun, *Ptolomy* is of one opinion, *Albetegnus* and the rest of another. Concerning the Figures of the Signs and the considerations and observations of the fixed Stars, the *Indians* have thought one thing, the *Egyptians* another, the *Chaldeans* another, the *Hebrews* another, and *Arabians* another; *Timotheus* is of one mind, *Hipparchus* of another; *Ptolomy* of another, and the later Authors of another. I omit their mad contentions, which is the right, or which is the left side of Heaven; concerning which when *Tho. Aquinas* and *Albertus* the *Teutonick* endeavour to say something seriously, they are yet altogether unable to deliver any thing of certainty. Again, what the *Galaxy* or Milky way should be, is yet controverted among Astrologers. I omit also all their vain disputes about *Excentricks*, *Concentricks*, *Epicycles*, *Retrogradations*, *Trepidations*, accesses, recesses, swift motions, and Circles of motion, as being the works neither of God nor Nature, but the Fiddle-faddles and Trifles of Mathematicians, taking their beginnings from corrupt Philosophy and the fables of the Poets: Yet which the Professors of this Art believe as true, created by God, and established by Nature; from these Fictions deducing the causes of inferiour accidents, asserting those feigned motions to be the principles of all inferiour motions. These Astronomers a Serving-maid of *Anaximenes* very seasonably tax'd with a sharp reply. This Maid was wont to walk with her Master, who one day going out a little later than ordinary to look upon the Sky, while he was gazing among the Stars,

ne're

ne're minding the scituation of the place, fell into a Ditch. Then quoth the Maid, I wonder, Sir, how you can pretend to foreknow things in Heaven, that cannot tell those things that are just before your Nose? *Thales Milesius* was reprehended with a like witty saying, by his Maid-servant *Thressa*. Neither does *Tully* much vary from either: Astrologers, saith he, while they search and prie into every Coast of Heaven, are ignorant of that which is just before their feet. I my self learnt this Art from my Parents, and have lost not a little time and pains therein; but at length I found that the whole Art had no other foundation than the mere figments and trifles of imagination: and it very much repents me of the time which I have wasted, and I wish I could absolutely forget and abolish the memory thereof, in my mind; and would wholly abandon the use thereof, unless the violent intreaties of great Personages, who often times make use of noble Ingenuities to bad purposes, did not compel me to continue my studies therein; and that domestick profit did not over-perswade me to enjoy the folly thereof, and with toys to please those that seek after and are covetous of trifles; I say, Trifles! for what hath Astrology in it worth notice, unless the Fables of the Poets, their Monsters and Wonders with which they have fill'd the whole Region of Heaven? Neither do any sort of People more agree one among another, than the Astrologers and Poets; only in that one thing of *Lucifer* and *Vesperus*; the Poets affirming that what day *Lucifer* appears before the Rising Sun, that day he follows the Setting Sun; which all the Astrologers deny can be done in one and the same day, only those that place *Venus* above the Sun, because those Stars that seem to be at greatest distance from us, seem to appear soonest in their rising, and to set most slowly. But this discord between the Astrologers about the scituation of the

Stars and Planets I had quite forgot, had I not had this occasion to remember them, the handling whereof has been more particular to Philosophers than Astrologers. For *Plato* places the Sphere of the Sun next about the Sphere of the Moon; and the *Egyptians* do the like, placing the Sun between the Moon and *Mercury*. *Archimedes* and the *Chaldeans* make the Sun to be the fourth in Order. *Anaximander*, *Metrodorus*, *Chius*, and *Crates*, constitute the Sun uppermost, below him the Moon, beneath her the other Planets and fixed Stars. *Zenocrates* will have all the Stars to move in one Superficies. No less contention there is among them about the distance and bigness of the Sun, Moon, and the rest of the Stars fixed and wandring: Neither is there indeed any constancy of Opinions among them, nor truth of Assertion: and no wonder, when the Heaven it self, which they so much endeavour to search and dive into, is the most inconstant of all, and crowded with Fables and Fictions: for all the Twelve Signs, with the Northern and Southern Constellations, got all into Heaven by the help of Fables, and by these Fables Astrologers live, cheat, and get money, while the Poets their Inventors are ready to starve for hunger.

CHAP. XXXI.

Of Judicial Astrologie.

THere is another part of *Astrologie* remaining, which they call the Divining or Fore-telling Part, otherwise call'd Judicial Astrology, which Treats of the Revolutions of the Years of the World; of Nativities, of Horary Questions, and by what sort of means to foretel and know Future Events, and the Secrets of Divine Providence, thereby to avoid ill Success, and secure

cure the undertaker of Prosperity. *Astrologers* therefore borrow the Effects and Influences of the Stars from the most remote Ages of the World, beyond the memory of things, even before the days of *Prometheus*, and from Conjunctions that were before the Flood; pretending themselves able to display the hidden Natures, Qualities and Effects of all sorts of Animals, Stones, Metals and Plants, and whatever else being part of the Creation; and to shew how the same do depend on the Skies, and flow from the Stars, and partake of their Influences. A most credulous sort of People, and no less impious, not acknowledging this one thing, That God made the Plants, Herbs, and Trees, before the Heavens and the Stars. The gravest Philosophers also, as *Pythagoras*, *Democritus*, *Bion*, *Favorinus*, *Panetius*, *Carneades*, *Possidonius*, *Timæus*, *Aristotle*, *Plato*, *Plotinus*, *Porphyrius*, *Avicen*, *Averroes*, *Hippocrates*, *Galen*, *Alexander*, *Aphrodisius*, *Cicero*, *Seneca*, *Plutarch*, and many others, who have diligenty laboured in the search of the Causes of Things through all Arts and Sciences, never do remit us to these Astrological Causes; which although they might be allow'd for Causes, yet when they themselves do not rightly understand the Course of the Stars, which is most evident to all wise Men, they can never be able to give a certain judgment of their Effects. Neither are there others wanting among them, as *Eudoxus*, *Archelaus*, *Cassandrus*, *Hoychilax*, *Halicarnassæus*, and many others of later date, grave in esteem, who confess, That 'tis impossible that any thing of certainty should be found out by the Art of Judicial Astrology, by reason of the innumerable co-operating Causes that attend the Heavenly Influences; and so *Ptolomy* is also of Opinion, both for that there are many occasions of Obstruction, as Customs, Manners, Education, Vertue, Empire, Place, Geniture, Blood, Diet, Liberty of Will,

and

and Learning; as also for that, as they say, the Influences do not compel but incline. Furthermore, they who have prescrib'd the Rules of Judgments, set down their Maxims so various and contradictory, that it is impossible for a Prognosticator, out of so many various and disagreeing Opinions, to be able to pronounce any thing certain, unless he be inwardly Inspir'd with some secret and hidden instinct and Sence of future things; or unless by some occult and latent Communication of the Devil, he be enabled with a discerning faculty: which two means he that wants, can never be a true Prophet in Astrological Judgments; Astrological Prediction not depending upon Art, but meerly upon obscure Chance: And as young People light upon such or such verses in Fortune-Books, not by Art, but by Chance: so Propheſies flow from the breast of an Astrologer by the same Chance, and not by Art; which *Ptolomy* witnesses, saying, *The knowledge of the Stars is in thee, and thence proceeds*; thereby intimating, that the Prediction of hidden and future things, is not attain'd to so much by Observation of the Stars, as of the qualities and affections of the Mind. There is no certainty therefore in this Art, applicable to all things according to Opinion; which Opinion is gather'd and deliver'd from Conjectures, through an unperceivable Inspiration of the Devil, or else by meer Chance: therefore is this Art no more than a fallacious Conjecture of superstitious men, who by the Experience of long time have attain'd to some insight into uncertain things, wherewith to suck out a little money; they many times deceive the ignorant, and are as often deceiv'd: for if their Art were true, and rightly understood by them, whence so may Errors and Deceits continually swimming in their Prognostications? and if not true, do they not vainly, foolishly, and wickedly profess the Knowledge of things which

which are not, or are not rightly understood? But the more Cautious among them will not utter their Prognostications but in obscure and ambiguous terms, and which may be apply'd to all things, times, Princes, and Nations whatever. If any thing which they have said do come to pass, then they Collect together the Causes thereof, confirming after the thing is apparent, their old Propheſies by new Reasons, that they may seem to have foreseen: like your Interpreters of Dreams, upon the relation of a Dream know nothing of certainty, but apply their Interpretation to that which happens afterwards. Furthermore, seeing it is impossible in so great a number of Stars, but that we must find some in bad, some in good Positions; they take occasion from the nceof speaking to whom and what they please: foretelling Life, Death, Health, Honours, Wealth, Power, Victory, Off-spring, Friends, Marriage, Magistracy, and many other things: To others, from a bad Position, foretelling Death, Hanging, Shame, Overthrows, Barrenness, Sickness and Misfortunes; not by the Power of their wicked Art, but by a wicked Stupefaction of the Mind, and forcing a necessity of Actions concurring to such Events, drawing credulous people to their ruine, causing also among Princes and Nations most severe Wars and Seditions. Now if it happen that fortune jumps with any of their Prognostications, that among so many ambiguous Vaticinations one or other happen to prove true, how they strut and Crow, and fall into raptures and high admiration of themselves! If they be found to lye continually, and be still convinc d of falshood, then they excuse it with Blasphemy, fortifying one Lye with another, saying, *That a wise man has Power over the Stars*: whereas in truth, neither the Stars are govern'd by wise men, nor wise men by the Stars; but both are govern'd by God: or else they cry, That the

the unaptness of the subject, or the folly of the party, was an obstruction of the Influences; but if ye require more of them, they are angry. Yet these Fortune-tellers do find entertainment among Princes and Magistrates, from whom they receive considerable Salaries; whereas there is indeed no sort or generation of men more pernicious to a Commonwealth, and those that undertake to prognosticate by the Stars, by Dreams, or any other Artifices of Divination, and scatter their Prophesies about: Men always enemies to Christ, and all that believe in him: Of whom *Cornelius Tacitus* complains: Your *Mathematicians*, for so they are vulgarly called, *are a sort of men*, saith he, *treacherous to Princes, deceitful to those that believe in 'um; were always prohibited from our City, but never expell'd. Varro* also, a grave Author, testifies, That all the Vanities of superstition flow'd out of the bosome of Astrology. There was a certain Tribute assess'd in *Alexandria*, which the Astrologers pay, being called *Blacenomium*, which signifies Folly, because that out of ingenious Folly they made a certain gain, and because that none but rash and inconsiderate people were wont to consult them. But if our life and happiness proceed from the Stars, what do we fear? why are we so sollicitous? Let us trust all these things to God, and the Stars, who can never erre, never doe any evil. Let us not dive into things beyond our own capacities, but onely learn to know that which is onely in our reach; and being that we are Christians, let us leave the Hours to Christ, the Minutes to God the Father. But if the Stars, have nothing of force, nothing of power, nothing of influence over our life and happiness, then is every Astrologer a very vain and idle person. But there are a sort of people so very timorous and credulous, that as Children frighted with the stories of Hobgoblins, they believe and are more afraid of those things which are not, than

than of those things which are; and by how much a thing seems to be less possible to come to pass, so much the rather are they afraid thereof; and the less probable a thing is, the sooner they believe it; who if they were not, Astrologers might eat their nails, or die with hunger. And this strange credulity of theirs, forgetful of things past, negligent of the present, running headlong after future things, is so favourable to these deceivers, that though but one lye told, shall injure the credit and reputation of other men, so that they shall be scarcely believ'd again when they speak truth; On the contrary, among the Doctors of Lying and Falshood, one Chance-truth shall gain belief of a hundred Publick Lyes: In which they who chiefly confide, are the most unhappy of all men, such superstitious trifles always bringing their Adorers into ruine: Which Antiquity witnesseth of *Zoroastes*, *Pharaoh*, *Nebuchadnezzar*, *Cæsar*, *Crassus*, *Pompey*, *Diotharus*, *Nero*, *Julian* the *Apostate*, who as they were most addicted to these Gugaws, so did they perish through their confidence in them: All things falling out most unfortunate to them, to whom their Fortune-tellers promis'd all things favourable and auspicious. As to *Pompey* and *Cæsar*, whom they both made believe that they should die aged, in their beds, and in great honour, yet both of them came to bad and untimely ends. A perverse and preposterous generation of men, who profess to foreknow futute things, in the mean time are altogether ignorant of past and present; and undertaking to tell all people most obscure and hidden secrets abroad, at the same time know not what happens in their own houses, and in their own chambers: Even such an Astrologer as *Moore* laught at in his Epigram.

The Stars, Etherial Bard, to thee shine clear,
And all our future Fates thou mak'st appear.
But that thy Wife is common all men know,
Yet what all see, there's not a Star doth show.
Saturn *is blinde or some long journey gone,*
Not able to discern an infant from a stone.
The Moon is fair, and as she's fair she's chast,
And won't behold thy Wife so leudly embrac't.
Europa Jove, Mars Venus, *she* Mars *courts,*
With Daphne, Sol, *with* Hirce Hermes *sports.*
Thus while the Stars their wanton Love pursue,
No wonder, Cuckold, they'll not tell thee true.

In the next place, it is notorious how they differ from one another among themselves, *Jews*, *Chaldeans*, *Egyptians*, *Persians*, *Græcians*, *Arabians*, about the Rules of giving judgment; and how *Ptolomy* quite lays aside all the ancient Philosophy; for which how *Avenrodan* defends him; how *Albumasar* rails at him; and how *Abraham Avenezra* the *Jew* falls upon the bones of all these. Lastly *Dorotheus*, *Paulus*, *Alexandrinus*, *Ephestion*, *Maternus*, *Aomar*, *Tebith*, *Alchindus*, *Zahel Messahalla*, are all of another opinion; and when they cannot prove what they say to be true, they endeavour to defend themselves by Experiments, and yet they are not all unanimous in that neither. Neither is there less discord about the propriety of the Houses, whence they fetch the Predictions of all Events: wherein *Ptolomy* is of one opinion, *Heliodorus* of another, *Paulus* of another, of another *Manlius*, *Maternus* of another, of another *Porphyrius*, *Abenragel* of onother, the *Egyptians* of another, of another the *Greeks* and *Latins*; the Ancients and Moderns alike dissenting. Neither can they agree where to place the ends, where the beginnings of their Houses; which structures the Ancients

cients have built after one fashion; *Ptolomy*, *Campanus*, and *Johan Regiomontanus*, every one in another distinct manner; whereby they themselves take away all credit from their own observations, several ascribing several properties to the same persons. An impious Race of men, attributing that to the Stars, which belongs only to God; making us that were free-born, to be slaves of the Stars; and when we know that God created *all things good*, they will be appointing some Stars to be Malevolent in their Aspects, and the Originals of bad Influences; not without great contempt of God, and injury to the Heavens, in that Divine Senate make all mischiefs and misfortunes to be decreed; and whatever is done by us out of the depravity of our Wills, which nature cannot avoid, through the corruption of the Subject-matter, all that they attribute to the fault of the Stars. Neither are they ashamed to teach men to be most pernicious Hereticks and Infidels, while they endeavour to make the gift of Prophesie, the power of Religion, the secrets of Conscience, dominion over Hell, the vertue of Miracles, the efficacy of Prayer, the state of future Life, all these mighty things to depend upon the Stars; to be granted by them, and the knowledge thereof to be wholly deriv'd from them: For they say, that *Gemini* being the Ascendant, *Saturn* and *Mars* being in Conjunction in *Aquarius*, That a Prophet should be born in a new part of the World; and that Christ was therefore famous for so many Vertues, because *Saturn* and *Gemini* were together in that place. The several Sects of Religion they make to be govern'd by other mixtures of the Constellations; *Jupiter* being nevertheless their Lord and Patron. *Jupiter* joyn'd with *Saturn*, governs the Religion of the *Jews*; joyn'd with *Mars*, the *Chaldean*, with the *Sun*, the *Ægyptian*; with *Venus*, the *Saracen*; with *Mercury*, the *Christian*; with *Luna*, the *Antichristian*.

They

They say moreover, that *Moses* instituted the Sabbath among the *Jews* upon certain Logical reasons that urged him thereto; and that therefore the Christians erre, that will not observe the Sabbath of the Jews, which is the true Saturday. Next they impugne all Faith, both toward Religion, toward Men, and God himself; affirming, That the secrets of Conscience may be discovered from such a part of the Sun, being in the ninth, third, eleventh Houses of the Heaven; and many have prescrib'd Rules, whereby they pretend to disclose the very thoughts and intentions of Men. Exalting the Coelestial Constellations, above the Miraculous Works of God, as the superintendant Causes of the Universal Flood, the Law given by *Moses*, and the Child-bearing of a Virgin; and vainly attributing to *Mars* the occasion and necessary cause of Christ's All-redeeming death. Yea they do affirm, That Christ himself did make choice of his hours wherein to work his Miracles; and when he rode in Triumph into *Jerusalem*, what times he knew the Jews could have no power to hurt him: which was the reason he chid his Disciples in these words, *Are there not Twelve hours of the day?* They say moreover, That if any one were happily placed under *Mars*, being in the Ninth House, such a one shall be able to cast out Devils with his presence only. But he that shall pray to God, *Luna* and *Jupiter* being in Conjunction in the Mid-Heaven with the *Dragons-Head*, shall obtain all his desires; and that *Saturn* and *Jupiter* do promise future prosperity of Life. Moreover, that he who hath *Saturn* happily constituted with *Leo* at his Nativity, shall when he departs this Life immediately return to Heaven again. Now who could think it? as silly and as idle as these Heresies are, yet want they not abettors, *Petrus Aponensis*, *Roger Bacon*, *Guido Bonatus*, *Arnoldus de Villa Nova*, Philosophers; *Alyacensis* Cardinal and Divine;

vine: and many other famous Chriſtian Doctors, who have not without great Infamy given their Aſſent to the ſame; and more than that, have been ſo bold as to teſtifie and defend the truth thereof. Againſt theſe Aſtrologers of later years, *Johannes Picus Mirandula* wrote Twelve Books ſo fully, that he hath ſcarce omitted one Argument, but with ſuch a force of Eloquence, that neither *Lucius Balantius* a moſt ſtrenuous Champion of Aſtrology, nor any other Hector of this Art, could ever defend it from the ruine of thoſe Arguments that *Mirandula* hath brought againſt it. For he makes it out by moſt ſtrong Arguments, That Aſtrology is an Invention not of Men, but of the Devil (which *Firmianus* confirms) by which he endeavours to exterminate and aboliſh all Philoſophy, Phyſick, Law, and Religion, to the general miſchief of Mankind: for firſt, it takes away the uſe of Faith in Religion, leſſens the reverence of Miracles, takes away Divine Providence, while it teaches, That all things happen by force and vertue of the Stars, and from the Influences of the Conſtellations, by a kind of fatal Neceſſity. It patronizes Sin, excuſing Vice as deſcending from Heaven; it defiles and ſubverts all good Arts, in the firſt place Philoſophy, tranſlating the Cauſes of things from right Reaſon to Fables; tranſlating the practice of Phyſick from the application of Natural and Efficacious Remedies, to vain Obſervations and idle Superſtitions, deadly both to Body and Soul; Abrogating all Laws, Cuſtoms, and Rules of humane Prudence, when Aſtrology muſt be only conſulted at what time, how, and by what means to Act; as if ſhe only held the Scepter that governs humane Life and Manners, together with all Affairs publick and private, deriving an uncontrolable Authority from Heaven, and accounting all things elſe vain and ridiculous that will not ſubmit to her Juriſdicti-

on. A most worthy Art! which the Devils heretofore professed, in contempt of God, and to the deceit of Men. Neither can we think that the Heresie of the *Manicheans*, which takes away all liberty of *Free-will*, had any other Original than the false Opinions and Doctrines of Astrology. From the same Fountain sprang that Heresie of *Basilides*, who believed that there were Three hundred sixty five Heavens, all made successively, and in the same likeness, according to the number of the days of the year; and assigning to every one of them certain Qualities, Principles, and Angels; and also giving them names: he calls the Supreme Ruler of them all *Abraxas*, which name according to the Greek Letters contains the Numerals of Three hundred sixty five, to answer the Number of Heavens which he had invented. These things I have therefore set forth, that ye may understand Astrology to be the Mother of Heresie. Besides this same Fortune-telling Astrology, not only the best of Moral Philosophers explode, but also *Moses*, *Isaias*, *Job*, *Jeremiah*, and all the other Prophets of the Ancient Law; and among the Catholick Writers, St. *Austin* condemns it to be utterly expell'd and banish'd out of the Territories of Christianity. St. *Hierome* argues the same to be a kind of Idolatry. *Basil* and *Cyprian* laught at it as most contemptible. *Chrysostome*, *Eusebius*, and *Lactantius*, utterly condemn it. *Gregory*, *Ambrose*, and *Severianus*, inveigh against it. The Council of *Toledo* utterly abandon and prohibit it. In the Synod of *Martinus*, and by *Gregory* the younger, and *Alexander* the third, it was Anathematiz'd, and punish'd by the Civil Laws of the Emperours. Among the Ancient *Romans*, it was prohibited by *Tiberius*, *Vitellius*, *Diocletian*, *Constantine*, *Gratian*, *Valentinian*, and *Theodosius*, Ejected also, and Punish'd: by *Justinian* made a Capital Crime, as may appear in his *Codex*.

CHAP.

CHAP. XXXII.

Of Divination in General.

IT will not be amiſs here to bring thoſe other ſorts of Divination, drawing Predictions not ſo much from the obſervation of Heavenly Bodies, but of inferiour things that retain a kind of ſhadow and reſemblance of Heavenly things; that thoſe things being underſtood, ye may the better underſtand this Aſtrological Tree that yields ſuch traſhie Fruit; and from whence, as from a *Lernæan Hydra*, the Beaſt of ſo many Heads is generated. Among the Arts therefore of Fortune-telling Vulgarly profeſſed in hope of gain, are *Phyſiognomy*, *Metopoſcopie*, *Chiromancy*, *Southſaying*, *Speculatory*, and Interpretation of Dreams; to which we may adde the mad Oracles of former times: All which have not the leaſt of ſolid Learning in them, nor have any ground of Reaſon to fix on, but depend upon Chance, familiarity with Spirits, or ſome apparent Conjectures, which are gathered from ancient Traditions, or long Obſervations. For all theſe prodigious Arts of Divination defend themſelves with the Buckler of Experience, and to diſ-entangle themſelves out of the bonds of hampering Objections, by ſuggeſting to work beyond Faith and Reaſon; of all which, the Law takes notice, thus Commanding: *Let none be found among you that maketh his Son go through the fire, or that uſeth Witchcraft, or a regarder of times, or a marker of the flying of Fowls, or a Sorcerer, or a Charmer, or that counſelleth with Spirits, or a Soothſayer: for all that do theſe things are an abomination unto the Lord.*

CHAP. XXXIII.

Of Physiognomy.

Physiognomy taking Nature for her Guide, upon an inspection, and well observing the outward parts of the Body, presumes to conjecture by probable tokens, at the qualities of the Mind, and Fortune of the Person; making one Man to be *Saturnal*, another a *Joviſt*, this Man to be born under *Mars*, another under *Sol*, some under *Venus*, some under *Mercury*, some under *Luna*; and from the Habits of the Body, collects their Horoscopes, gliding by little and little from Affections to Astrological Causes, upon which Foundations they Erect what idle Structures they themselves please.

CHAP. XXXIV.

Of Metoposcopie.

Metoposcopie, to know all things from the sole Observation of the Forehead, prying even into the very beginnings, progress, and end of a Mans Life, with a most Acute Judgment, and Learned Experience; making her self to be likewise a Foster-Child of Astrology.

CHAP.

CHAP. XXXV.

Of Chiromancy.

Chiromancy fancies Seven Mountains in the Palm of a Mans Hand, according to the number of the Seven Planets; and by the Lines which are there to be seen, judges of the Complection, Condition, and Fortune of the Person; imagining the harmonious disposition of the Lines, to be as it were certain Coelestial Characters stampt upon us by God and Nature, and which, as *Job* saith, *God imprinted or put in the hands of men, that so every one might know his works*; though it be plain that the Divine Author doth not there Treat of vain *Chiromancy*, but of the Liberty of the Will. These Fortune-tellers have this to say for themselves, that though they judge not of the Events or Effects of things by the Causes of things, yet they judge thereof by such Signs as are taken like Impressions from the same or like Causes, which to the same things continue still the same; and to things alike, continue still alike. They farther say, That *Pythagoras* made use of this Art, who made his Conjectures of the Nature, Conditions, and Ingenuity of Children, by the lineaments and features of the Face and Body, and received none into his School but such as he judged capable of Learning. Which was also the practice of *Pharaotes* King of *India*, as *Philostratus* relates. But there is no need to bring any other reason to make manifest the Errors of this Arts Professors, than only that one, that they have no Reason in 'um. Many grave and ancient Authors have written concerning the same, as *Hermes*, *Alchindus*, *Pythagoras*,

Pharaotes, the *Indian*, *Zophirus*, *Helenus*, *Ptolomeus*, *Aristotle*, and *Alpharabius*: besides these, *Galen*, *Avicen*, *Rasis*, *Julianus*, *Maternus*, *Loxius*, *Philemon*, *Palæmon*, *Constantine*, and *Africanus*: among the Latins, *Lucius Sylla* and *Cæsar* were mightily addicted to this Art. Of later years, *Peter* of *Appo*, *Albert* the *Teutonick*, *Michael Scotus*, *Antiochus Bartholomeus*, *Coclitis*, *Michael Savonarola*, *Antonius*, *Cermisonus*, *Petrus de Aréa*, *Andreas Corvus*, *Tricassus Mantuanus*, *Johannes de Indagine*, and many other famous Physitians: but none of them have been able to make any farther progress than Conjecture and Observation of Experience. Now that there is no certainty in these Conjectures and Observations, is Manifest from hence, because they are Figments grounded upon the Will; and about which, the Masters thereof of equal Learning and Authority do very much differ. Therefore are they most certainly mad, and drowned in Error, that will undertake to foretel by such Signs as these, not only the Complexion of the Body, and Disposition Natural; but also the very Affections of the Mind, and Chances of Fortune, evident in the judgment of *Zopyrus* concerning *Socrates*. Nor must we believe what *Appion* the Grammarian hath left behind him in writing, that one *Alexander* did so discerningly paint or express the likenesses of resemblance, that from thence he could tell the certain years of past or future death; which that they can be known by those Arts, is not so much incredible as it is impossible. But it is given to these idle sort of people thus to dote and frame Chimæras to themselves by the instinct of the Devil, who by that means leads them from Error into Superstition, and from Superstition into Infidelity.

CHAP.

CHAP. XXXVI.

Of Geomancy.

Geomancy, of which we have ſpoken before in the Chapter of Arithmetick, is an Art that by certain Points ſeparated either by Chance or by Force; out of which it compoſes certain Figures by Numbers Even and Odd, likened to thoſe in the Heavens; makes a kind of Divination, and therefore by all Writers call'd the Daughter of Aſtrology. There is another ſort of *Geomancy* which *Almadal* the *Arabian* introduc'd; which by conjectures taken from ſound, or appearance, as Noiſe in the Earth, motion, cleaving, ſwelling of the ſame, as alſo by the ſounds of Thunder, raiſes a kind of Divination, or Fortune-telling; leaning intirely upon the Prop of *Aſtrology*, as very obſervant of hours, of Lunations, as alſo of the Riſing, Setting, and Figures of the Stars.

CHAP. XXXVII.

Of Augurie.

Augurie, or marking the Entrails of Fowls, of which there are many ſorts, is an Art which was held in great veneration in Ancient times; even ſo great was the eſteem thereof, that nothing of thoſe things that belong'd either to publick or private Affairs was acted, before the Entrails of Beaſts were inſpected. This moſt ancient Art, as *Pomponius Lætus* teſtifies, was

receiv'd by the *Greeks* from the *Chaldees*; the first among whom *Amphiateus*, *Tiresias*, *Mopsus*, *Aphilotes*, and *Calchas*, were accounted the chief: from the *Grecians* it passed to the *Hetrurians*, and from them to the *Latines*. *Romulus* himself was a Soothsayer, who first Ordain'd, that the choice of Magistrates should be confirm'd by *Augury*: and *Dionysius* tells us, That the Art of Soothsaying was most ancient even in the time of the *Aborigines*: and *Ascanius* before he put his Battel in Array against *Mezentius*, made an Inspection into the Fowl; and seeing the *Augury* answer'd his expectation, he Fought and overcame. The *Phrygians* also, *Pisidians*, *Cilicians*, *Arabians*, *Umbrians*, *Tuscans*, and many others, observed the Ceremonies of Soothsaying. The *Lacedemonians* always had an *Augur* to attend upon their Kings, whom they appointed to be always attending in Publick Councils; and among the *Romans* there was a Colledge of *Augurs*. They who first brought this Art in request, were those that taught how that there were certain Lights of Discovery and Revelation that descended from the Heavenly Bodies upon the Inferiour, as it were certain Signs constituted and settled in their Motion, Lying, Resting, Gesture, Walking, Flying, Voice, and Feeding, in their Colour and working; wherein, by a certain occult Force, and silent Harmony, they do so far sympathize with the Celestial Bodies, with whose qualities they are affected, that thereby they are enabled to foretel whatever those Celestial Bodies intend to act. From whence it is apparent, that this sort of Divination depends only upon conjecture, grounded partly upon the Influences of the Stars, partly taken from parabolical Similitudes, than which there is nothing more deceitful. Therefore *Panætius* and *Carneades*, *Cicero*, *Chrysippus*, *Diogenes*, *Antipater*, *Josephus*, and *Philo*, held it very ridiculous: besides, the Law and the Church condemn it.

it. Of this sort are those Mysteries of the *Chaldeans* and *Ægyptians*, which the *Hetrurians* of old, then the *Romans*, and now the vulgar sort of Superstitious Heathens adore.

CHAP. XXXVIII.

Of Speculatory Divination.

UPon the same Grounds the Art of *Speculatory Divination* is founded, which makes interpretations of Thunder and Lightning, and other Airy Meteors, as also of Monsters and Prodigies; but no otherwise than by Conjecture and Comparison; which how false and erronious it is, is notoriously manifest.

CHAP. XXXIX.

Of Interpretation of Dreams.

HEre we may usher in the *Interpretation of Dreams*, call'd *Oniroeritica*, whose Interpreters are properly call'd Conjecturers: according to that Verse in *Euripides*.

He that Conjectures least amiss,
Of all, the best of Prophets is.

To this Delusion, not a few great Philosophers have given not a little credit, especially *Democritus*, *Aristotle*, and his follower *Themistius*, *Sinesius* also the *Platonick*, so far building upon Examples of *Dreams*, which some

ſome accident hath made to be true, that thence they endeavour to perſwade Men, that there are no Dreams but what are real. For ſay they, as the Celeſtial Influences produce divers Forms in Corporeal Matter, ſo out of certain Influences predominating over the power of the Fancy, the impreſſion of Viſions is made, being Conſentaneous, through the diſpoſition of the Heavens, to the effect which is to be produc'd; more eſpecially in Dreams, becauſe the mind being then at liberty from all corporeal Cares and Exerciſes, more freely receives the Divine Influences: therefore it happens, that many things are reveal'd in Dreams to them that are aſleep, which are conceal'd from them that wake. With theſe Reaſons they pretend to beget a good Opinion of the Truth of Dreams. But as to the Cauſes of Dreams both External and Internal they do not all agree in one judgment. For the *Platonicks* reckon them among the ſpecifick and concrete Notions of the Soul. *Avicen* makes the Cauſe of Dreams to be an *Ultimate Intelligence* moving the Moon in the middle of that Light with which the Fancies of Men are Illuminate while they ſleep. *Ariſtotle* refers the Cauſe thereof to Common Sence, but plac'd in the Fancy. *Averroes* places the Cauſe in the Imagination. *Democritus* aſcribes it to little Images or Repreſentatives, ſeparated from the things themſelves. *Albertus*, to the Superior Influences, which continually flow from the Skie through many Specifick Mediums. The Phyſicians impute the Cauſe thereof to Vapours and Humours; others to the affections and cares predominant in perſons when awake. Others joyn the powers of the Soul, Celeſtial Influences and Images together, all making but one Cauſe. *Arthemidorous* and *Daldianus* have written of the Interpretation of Dreams: and certain Books go about under *Abraham's* Name, whom *Philo* in his Book of the *Gyants* and of *Civil Life*, aſſerts to have been

been the firſt Practiſer thereof. Other Treatiſes there are falſified under the Names of *David* and *Solomon*, wherein are to be read nothing but meer Dreams concerning Dreams. But *Marcus Cicero*, in his Book of Divination, hath given ſufficient Reaſons againſt the vanity and folly of thoſe that give Credit to *Dreams*, which I purpoſely here omit.

CHAP. XL.

Of Madneſs.

BUT though I had almoſt forgot it, let us with theſe Dreamers number thoſe that give a kind of ſacred Credit to the Propheſies of Mad-folks, who themſelves have loſt all knowledge of things preſent, memory of paſt, and indeed all humane ſence, fondly imagining them to have the gift of Foreknowledge; as if what the wiſe and waking know not, Mad-folks and Dreamers ſhould ſee; as if God were nearer at hand to them, than to the vigilant, watchful, intelligible, and thoſe that are full of premeditation. Unhappy men that believe ſuch Vanity, that give obedience to ſuch Impoſtures, that cheriſh ſuch Deluders, ſubmitting their own Faith and Diſcretion to their Bellies. For what can we imagine Madneſs to be, but a departure of Reaſon perſecuted by evil Spirits, convey'd through the Stars, or through the Inferiour Bodies by the bad Angels? which *Lucan* ſeems to intimate, when he brings in *Arruns* the *Thuſcan* Prophet:

In Thunder's motion skill'd, and Lightnings bright,
And in the downy Feathers airy flight.

Then

Then after the City-Proceſſion, after the Offering ſlain, after the Entrails inſpected, he brings in a Potter, thus delivering his judgement:

What Rage, ye Gods, what woes do ye prepare?
If Saturn's *baneful Star in topmoſt Air*
Should kindle his dull Fires, we then ſhould moan
To ſee Aquarius *pour whole Rivers down,*
And all the World in total deluge drown.
If Sol *ſhould mount the* Nemæan *Lions back,*
In Flame would all the Worlds whole Fabrick crack,
And all the Skie with Sol's *burnt Chariot blaze*
Theſe Aſpects ceaſe; but thou that burn'ſt the claws,
And firk'ſt the tail of threatning Scorpion. *(down*
What great thing breed'ſt thou Mars? *mild* Jove *goes*
Oppreſſed in his fall, and in the Skies
The wholeſome Star of Venus *dulled is.*
Mercury *loſes his ſwift motion,*
And fiery Mars *rules in the Skie alone.*
Why do the Stars their Courſe forſaking glide
Obſcurely through the Air? why does the ſide
Of Sword-breaking Orion *ſhine too bright?*
Wars rage is threatned, the Swords power all right
Confounds by force: Impiety ſhall bear
The name of Vertue; and for many a year
This fury laſts.

Therefore all theſe deluſions of Divination have their root and foundation from Aſtrology. For whether the Lineaments of the Body, Countenance, or Hand be inſpected, whether Dream or Viſion be ſeen, whether marking of Entrails or mad Inſpiration be conſulted, there muſt be a Celeſtial Figure firſt erected, by the means of whoſe indications, together with the conjectures of Signs and Similitudes, they endeavour to

to find out the truth of what is desir'd: So requisite is the use of Astrology to the Arts of Divination, as if it were the Key that opens the door of all their Mysteries. Therefore how much all these Arts are distant from Truth, is evident from this, that they make use of principles so absolutely false and feigned; which being such as neither are, ever were, or will be, and yet they will have to be the causes of future Events, what can appear to be more contrary to all Truth?

CHAP. XLI.

Of Magick in General.

IT is requisite that we should here say something of Magick, which is so linkt to Astrology, as being her near Kinswoman, that whoever professes Magick without Astrology, does nothing, but is altogether out of the way. *Suidas* is of opinion, that Magick took its Original and Name from the *Magusæi*. The common opinion is, that it is a *Persian* Name, with whom *Porphyrius* and *Apuleius* consent; and that *Magos* signifies in that Language, no more than a wise man, or a Philosopher; so that Magick containing both Natural Philosophy, and the Mathematicks, takes into the same Society the forces and bands of all Religions; joyning to its self *Goetia* and *Theurgy*; which is the reason that Magick is generally divided into Natural and Ceremonial.

CHAP.

CHAP. XLII.

Of Natural Magick.

NAtural Magick is taken to be nothing else, but the chief power of all the natural Sciences; which therefore they call the top and perfection of Natural Philosophy, and which is indeed the active part of the same; which by the assistance of natural force and faculties, through their mutual and opportune application, performs those things that are above Humane Reason. The *Æthiopians* and *Indians* were the greatest admirers of Magick, where there was a great supply of varlety of Stones and Herbs conducing thereto. Of this some think that St. *Jerome* to *Paulinus* makes mention, where he saith, That *Apollonius Tyaneus* was a Magician or Philosopher. Of the same sort were those *Magi* who bringing Gifts to Christ, did first adore him; which the Expositors of the Evangels call the Philosophers of the *Chaldæans*. Such were the *Hiarchs* among the *Brachmans*, *Tespion* among the *Gymnosophists*, *Budda* among the *Babylonians*, *Numa Pompilius* among the *Romans*, *Zamolxides* among the *Thracians*, *Abbas* among the *Hyperboreans*, *Hermes* among the *Egyptians*, *Zoroastes* the Son of *Oromasus* among the *Persians*. For the *Indians*, *Æthiopians*, and *Persians* always had the pre-eminence in Magick: wherein, as *Plato* in his *Alcibiades* testifies, the Children of the *Persian* Emperours were always instructed, that they might learn to govern the Kingdom by the Pattern of the Grand and Universal Order. And *Cicero*, in his Book of Divinations, asserts, That no *Persian* could enjoy the Scepter of that Empire, if he were not skill'd in

in Magick. Natural Magick therefore is that, which conſidering well the ſtrength and force of Natural and Celeſtial Beings, and with great curioſity labouring to diſcover their affections, produces into open Act the hidden and concealed powers of Nature; ſo coupling inferiour with ſuperiour faculties, by a mutual application thereof, that from thence many times great and marvellous Miracles have been effected: not ſo much by Art, as Nature, to whom Art only ſhews her ſelf a Hand-maid and Aſſiſtant in her Operations. For Magicians, as the moſt accurate inquirers into Nature, taking along thoſe things which are prepared by Nature, and applying Actives to Paſſives, oftentimes produce effects before the time ordained by Nature; which therefore the Vulgar take for Miracles, when they are notwithſtanding only natural Operations: as if any perſon ſhould in *March* produce Roſes, ripe Figs, or Garden-beans; or ſhould cauſe Parſly to ſpring from the Seed into a perfect Plant in few hours; and greater things than theſe, as to cauſe Thunder, Clouds, Rain, Animals of divers ſorts; and ſeveral tranſmutations and transfigurations of living Beings, ſuch as *Roger Bacon* is ſaid to have done by pure natural Magick. Of theſe Operations ſundry have written: as *Zoroaſtes*, *Hermes*, *Evantes* King of the *Arabians*, *Zachary* of *Babylon*, *Joſeph* the *Jew*, *Bocus*, *Aaron*, *Zenotenus*, *Kirannides*, *Almadal*, *Thedel*, *Alchindus*, *Abel*, *Ptolomy*, *Geber*, *Zahel*, *Nazabarub*, *Tebith*, *Erith*, *Salomo*, *Aſtrophe*, *Hipparchus*, *Alcmeon*, *Apollonius*, *Tryphon*, and many others; of which Writings there are many whole and entire, ſome imperfect, which have come to my hands. Of Modern Writers, there have been but few who have treated of Natural Magick, nor have they left many Writings behind them? that is to ſay, *Albertus*, *Arnoldus de Villa nova*, *Raymund Lully*, *Bacon* and *Aponus*, and the Author of the Book dedicated to *Alphonſus*, which

mingles

mingles abundance of Superſtition with Natural Magick, which many others have alſo done.

CHAP. XLIII.

Of Mathematical Magick.

THere are beſides theſe, many other imitators of Nature, wiſe inquirers into hidden things, who without the help of Natural Virtues and Efficacies, confidently undertake, only by Mathematical Learning, and the help of Celeſtial influences, to produce many miraculous Works, as walking and ſpeaking Bodies, which notwithſtanding are not the real Animal: ſuch as the wooden Dove of *Archytas*, which flew; the Statues of *Mercury*, that talk'd; and the Brazen Head made by *Albertus Magnus*, which is ſaid to have ſpoken. In theſe things *Boetius* excell'd, a man of a large Ingenuity, and manifold Learning; to whom *Caſſiodorus* writing upon this Subject, Thou, ſaith he, haſt propounded to thy ſelf to do great things, and to know the moſt difficult: by thy ingenious Skill Metals are heard to roar, Brazen *Diomed* ſounds a Trumpet, a Brazen Serpent hiſſes, Birds are counterfeited, and they that are incapable of a voice of their own, yet are heard to make a ſweet noiſe: We relate but ſmall things of thee, that haſt ſo great a power to imitate Heaven. Of theſe deluſory Sciences may be ſaid that which we read in *Plato*'s tenth Book of Laws: Art is given to Mortals, which enables them to produce certain poſterior and ſucceeding Inventions, neither partaking of Truth or Divinity, but certain Imitations ſomewhat akin thereto: Wherein Magicians have adventured to proceed ſo far, by the help of that ancient

and

and ſubtile Serpent, the great Promiſer of Knowledge; that Aping him, they become Imitators of God and Nature.

CHAP. XLIV.

Of Witchcraft.

THere is a ſort of Natural Magick, which they call Witchcraft; the effects whereof are wrought by Potions, Philters, and other compoſitions of Medicaments: ſuch as *Democritus* is ſaid to have made for the begetting of good, happy, and fortunate Children; and that other by which we ſhould be able to underſtand the Language of Birds, which *Philoſtratus* and *Porphyrius* relate *Apollonius* to have made. *Virgil* alſo ſpeaking of certain *Pontick* Herbs:

Such Herbs as theſe when Meris *us'd,*
Streight as a Wolf unto the Woods did flee;
And by their powerful Charms dead bodies rear'd
From out their Graves in open Air appear'd,
And Crops of Corn, to ripeneſs were improv'd,
Streight have I ſeen to other Fields remov'd.

And *Pliny* declares, that one *Demarchus Parrhaſius* at a Sacrifice which the *Arcadians* made to *Jupiter Lycæus*, wherein they offered Humane Bodies, taſted the Entrails of a Boy, and ſtreight chang'd himſelf into a Wolf; by reaſon of which tranſmutation into Wolves, *Auſtin* believes the name of *Lycæus* was attributed to *Jupiter* and *Pan*. St. *Auſtin* declares alſo, That when he was in *Italy*, certain Female Witches, like *Circe*, giving to certain Travellers a kind of Enchanting Me-

dicament in Cheese, turn'd them into Cattle; and when they had made them to carry what burthens they thought fitting, they restor'd them again to their former shape: which thing, as he affirms, happen'd to one Father *Prestantius*. Now, lest any person should believe these things to be meer Chimæra's and Fictions, let him remember how Sacred Scripture testifies of *Nebuchadnezzar*'s being chang'd into an Ox, and that he liv'd upon Fodder seven years together; though at length, by the mercy of God, he was restor'd to his former shape; whose body his Son *Evilmerodach*, after he was dead, caus'd to be thrown to the Vultures to feed on, lest he should rise from the dead, that had been chang'd from a Beast into a Man. And concerning *Pharaoh*'s Magicians, many more things are related in *Exodus*. But of these Magicians or Witches, the wise Man speaketh but a hard Sentence, when he cries, *Thou hast abhorr'd them, O God, because they work abominable works by Medicaments*. I would have you also farther to understand, that these Magicians do not only pry into Natural things, but also those things which accompany Nature, and do almost shake off all Relation to her; as Numbers, Figures, Sounds, Voice, Lights, Affections of the Mind, and Words. So the *Psylli* and *Marsi* called Serpents together, which others with other Charms put to flight. So *Orpheus* aswag'd the Tempest of the *Argonauts* with a Song: and *Homer* relates, how the course of *Ulysses* blood was stopt by the power of words. Moreover, in the Law of the Twelve Tables, there is a Law against those that did inchant the standing Corn; whereby it is apparent, that Witches have a power by the force of words, to produce strange Effects, not only upon themselves, but also upon outward things: All which things, that is to say, to separate the hidden force of things, and either draw them to themselves, and repel them from them-

themſelves, they credibly believe themſelves to effect no other way than as the Loadſtone draws Iron, or Amber or Jet draws Chaff, and as Onions again deſtroys the Magnetick Power. So that by this Gradual and Concatenated Sympathy, not only Natural and Celeſtial Gifts, but alſo Intellectual and Divine may be receiv'd into humane Souls, as *Iamblicus*, *Proculus*, and *Sineſius* gather from the Opinions of Great Men; and that by this conſent and Harmony of things, Magicians do call up the very Spirits. For ſome of them are arriv'd at ſuch a height of Madneſs, that they believe that upon the right Obſervation of ſuch and ſuch Conſtellations at ſuch intervals of time, and by ſuch reaſon of Proportions, an Image being made would receive Life and Motion; which upon counſel deſired, ſhould be able to give Anſwers, and Reveal the hidden Secrets of Truth. Hence it is manifeſt, That this Natural Magick inclining toward Conjuring and Necromancy, is often entangled in the Snares and Deluſions of Evil Spirits.

CHAP. XLV.

Of Conjuring and Necromancy.

THE Ceremonial Parts of *Magick*, Conjuring and *Necromancy*. *Geocie* or *Conjuring*, curs'd for being familiar with unclean Spirits, Ceremonies of wicked Curioſity, compos'd of Prayers and Inchantments, is held Abominable, and wholly Condemn'd by the Decrees of all Lawgivers.

Men hateful to the Gods, that ſtain the Skie,
And blot the Stars, though Natures Progenie:
The ſettled courſe of things they can confound;
Can fix the Poles, ſend Lightnings on the ground;
Pull down the Heavens, and Hills eradicate.

Theſe are thoſe that invoke the Souls of dead Bodies, who Inchant Children, and cauſe them to give the Anſwer of the Oracle: and as we read of *Socrates*, carry about with them certain Pocket-*Demons*; and who, as they ſay, nouriſh little Spirits in Glaſſes, by which they pretend to Foretel and Propheſie. All theſe proceed in a twofold manner. For ſome of them make it their buſineſs to adjure and compel Evil Spirits to appearance, by the Efficacy and Power of Sacred Names; becauſe ſeeing that every Creature doth fear and reverence the Name of its Creator, no wonder if Conjurers, and other Infidels, Pagans, Jews, Saracens, or prophane Perſons, do think to force the Devils Obedience by the Terrour of his Creators Name. Others, more to be deteſted than they, and worthy the utmoſt puniſhment of Fire, ſubmitting themſelves to the Devils, Sacrifice to them, and Worſhip them, become guilty of the vileſt Subjection and Idolatry that may be; to which Crimes though the former are not quite ſo obnoxious, yet they expoſe themſelves to manifeſt dangers. For the Devils are always watchful to intrap Men in the Errors they heedleſly run into. From this inſipid crowd of Conjurers have flow'd all thoſe Books of Darkneſs, which *Ulpian* the Civilian calls by the name of Forbidden Writings. Of which, one of the firſt Authors is ſaid to be *Zabulus*, a man wholly inclin'd to unlawful Arts. Then *Barnabas* a *Cyprian*; and now frequently other Books are Publiſhed up and down, under the feign'd Titles and Names of *Adam*, *Abel*,

Abel, *Enoch*, *Abraham*, and *Solomon*; others under the Names of *Paulus*, *Honorius*, *Cyprian*, *Albertus*, *Thomas*, *Hierome*, and one *Eboracenſis*; to whoſe ſilly trifles *Alphonſus* King of *Caſtile*, *Robert* the Engliſhman, *Bacon*, *Apponus*, and many other of deprav'd Fancies have adher'd. But beſides this, they have not only made the Holy Patriarchs and Angels Authors and Upholders of their deteſtable Studies, but alſo ſhew ſeveral Books which they pretend were written and delivered by *Razial* and *Raphael*, tutelar Angels of *Adam* and *Tobias*. Which Books notwithſtanding, to any one that narrowly conſiders the Rules of the Maſters, the Cuſtoms and Ordinances of their Ceremonies, the Nature and Choice of their Words and Characters, their inſipid and barbarous Phraſes, ſufficiently betray themſelves to contain nothing but meer Toys and Geugaws, and that they were in far later Ages contriv'd by ſuch as were utterly ignorant of that Magick profeſs'd by the Ancients, being founded only upon certain prophane Obſervations, mixt with the Ceremonies of our Religion, with an addition of many unknown Names and Characters, to terrifie ignorant and ſilly People, and to amuſe thoſe that are void of ſence and underſtanding. Neither doth it therefore follow, that theſe Deluſions are Fables; for unleſs there were ſomething of reality in them, and that many miſchievous and wicked things were accompliſh'd thereby, both Divine and Humane Laws had not ſo ſtrictly provided for the puniſhment thereof, and ordain'd them to be quite extirpated from the Earth. Now why theſe Conjurers make uſe only of Evil Spirits, the reaſon is, becauſe the Good Angels ſeldom appear, being only attendant on the Commands of God, and not vouchſafing to be known, but only to Upright and Holy Men. But evil Spirits ſubmit themſelves more willingly to their Invocations, falſely aſſuming to themſelves, and counter-

feiting Divinity, always ready to deceive, and delighting to be ador'd and worship'd: and becauſe Women are more covetous of the Knowledge of Secrets, and not leſs cautious and prone to Superſtition, and more eaſily Deluded; therefore to them the Devils ſhew themſelves more familiar, and make them the Performers of many Miracles, as are related of *Circe* and *Medæa*; of many others the Stories of the Poets are full: and *Cicero*, *Pliny*, *Seneca*, St. *Auſtin*, and many others, both Philoſophers, Doctors, and Hiſtorians, as alſo Sacred Writ, bring many Teſtimonies; For in the Book of *Samuel* we read of a certain woman-witch that liv'd in *Endor*, that rais'd the Soul of *Samuel*: though moſt Interpreters agree, that it was not the Soul of *Samuel*, but an Evil Spirit that took upon him the ſhape of the Prophet. Yet ſome of the *Hebrew* Doctors aver, neither doth St. *Auſtin* to *Simplician* deny the poſſibility thereof, that it was the true Soul of *Samuel*, which before a compleat Year after its departure from the Body, might be eaſily call'd up, according to the Rule of *Necromancy*. The *Necromantick Magicians* believe, that the ſame may be performed by certain Natural Tyes and Obligations; which was the reaſon that the Ancient Fathers well-read in Spirituals, not without good cauſe, ordain'd, that the Bodies of the Dead might be buried in Holy-ground; ſhould be aſſiſted with Lights, and ſprinkled with Holy-water, be perfumed with Incenſe, and pray'd for by the Living, ſo long as they were above Ground. For ſay the *Hebrew* Doctors, All our Carnal Body remains as Food for the Serpent which they call *Arazel*, which is Lord of the Fleſh and the Blood, and Prince of this World: in *Leviticus* nam'd the *Prince of the Deſarts*: to whom it was ſaid in *Geneſis*, *Thou ſhalt eat the duſt all the days of thy life.* And in *Iſaiah*, *The Duſt is thy bread*, that is, our Corporeal Body Created out of

of the dust of the Earth, so long as it remains unsanctified, and not chang'd for the better, to be no longer then at the disposal of the Serpent, but of God, according to the word of St. *Paul: It is sow'd corporal, but shall rise spiritual:* And in another place, *All shall rise, but all shall not be chang'd; for that many shall remain perpetual food for the Serpent.* This foul and detestable matter of the Flesh, the food of the Serpent, lies in the Grave, in hopes of a better Lot, and Spiritual Transmutation; which is already come to pass in those that have already tasted the first-Fruits of Redemption; and some have attain'd it by vertue of the Deifick Spirit, as *Elias* and *Enoch*, and as some are of opinion, *Moses*; whose Bodies being chang'd into the nature of Spirits, never saw corruption, nor, as other Carcases, were left to the power of the Serpent. And something to this purpose, it was thought, was the great dispute of *Michael* with the Devil about the body of *Moses*, which St. *Jude* mentions in his Epistle. Thus much concerning Conjuring and Necromancy.

CHAP. XLVI.

Of Theurgy.

MAny there are that believe Theurgy not to be unlawful, which pretends to have to do with none but good Angels, and the Divine *Numen* himself; though under the names of God and Angels, it proves to be only, the delusion and mockery of evil Spirits. It pretends no natural Power, but to make use of Celestial Ceremonies, by which they think to attract and reconcile the Divine Natures: Concerning which, the ancient *Magi* have deliver'd several

Rules in several Volumes. But the chiefest part of their Ceremonies is in observing Cleanliness, first of the Soul, then of the Body, then of those things about the Body, as in the Skin, the Garments, the Dwelling, Vessels, Utensils, Immolations, and Sacrifices; which cleanliness renders them capable of being the receptacles, and fit for the entertainment of Divine Spirits, and is very much incourag'd and commended in Sacred Scripture, according to the words of *Esay: Be glad and be clean, and take away the evil of your thoughts.* But uncleanness, which often corrupts and defiles, and infects man, disturbs the most clean and pure Society of Celestial Beings, and chases away the spotless Spirits and Angels of God. It is true, that many times unclean and delusive powers, to the end they may be ador'd and worship'd for Gods, do counterfeit this Purity; and therefore great diligence and care is to be us'd for the avoiding thereof; and therefore we have abundantly discours'd thereof in our Books of Occult Philosophy. Now of this Theurgy or Divine Magick, *Porphyrius* having delivered many things, at length concludes, that by Theurgick Operations the Soul may be made fit to receive Spirits and Angels, and to see and converse with them: but that there can be any access to the Deity thereby, he altogether denies. His Rules and Directions are contain'd in his Art *Almahel*, his Notorious Art, his Art *Pauline*, and his Art of Revelations, where are abundance of Superstitions to be found, which are so much the more pernicious, by how much they seem more Lofty and Divine to the unskilful.

CHAP.

CHAP. XLVII.

Of the Cabalists.

HEre the words of *Pliny* come into my minde: There is, saith he, another Sect of Magicians, of which *Moses* and *Latopea*, Jews, were the first Authors; which words bring to my remembrance the *Cabala* of the *Jews*, which, as the constant opinion among the *Hebrews* goes, was delivered by God to *Moses*, and thence, through Succession of Ages, even to the times of *Ezra*, preserv'd by Tradition only, without the help of writing. As of old the Doctrine of *Pythagoras* was delivered by *Archippus* and *Lysiades*, who kept School at *Thebes* in *Greece*, where the Scholars learning all their Masters Precepts by heart, made use onely of their Memories instead of Books. So certain *Jews* despising Lettters, plac'd all their Learning in Memory, Observation, and verbal Tradition; whence it was call'd by the *Hebrews*, *Cabala*, that is to say, a receiving from one to another by the Ear: An Art, by report, very ancient, though the name be but of later times known among the Christians. Now this *Cabala* they divide into three parts: the first contains the knowledge of *Bresith*, which they call also *Cosmologie*, explaining and teaching the force and efficacie of things created, Natural or Celestial; expounding also the Laws and Mysteries of the Bible according to Philosophical reasons, which for that cause differs little from Natural Magick, wherein they say K. *Solomon* excell'd. Therefore we find in the Sacred Histories of the *Jews*, that he was wont to discourse from the Cedar of *Libanon* to the low *Hyssop*; as also of Cattle, Birds,

Reptiles,

Reptiles and Fiſh, all which contain within themſelves a certain kind of Magical vertue. *Moſes* alſo the *Egyptian*, in his Expoſition upon the Pentateuch, and moſt of the Talmudiſts, have followed the Rules of this Art. The other part thereof contains the knowledge of more ſublime things, as of divine and Angelical Powers, the contemplation of Sacred Names and Characters; being a certain kinde of Symbolical Theology, wherein the Letters, Figures, Numbers, Names, Points, Lines, Accents, are eſteemed to contain the ſignifications of moſt profound things, and great Myſteries. This part again is two fold: Arithmetick, handling the nature of Angels, the Powers, Names, Characters of Spirits and Souls departed; and Theomantick, which ſearches into the Myſteries of the Divine Majeſty, his Emanations, his Names, and *Pentacula*, which he that attains to, they account endu'd with moſt admirable power. By vertue of this Art they ſay *Moſes* wrought ſo many Miracles, changing his Rod into a Serpent, the Water into Blood, and plagu'd *Egypt* with Frogs, Flyes, Lice, Locuſts, Emrodes, and Peſtilence, ſlaying the firſt-born of Man and Beaſt: By this Art he divided the Read-ſea, caus'd water to flow out of the Rock, brought the Quails into the Wilderneſs, ſweeten'd the bitter Waters, made Lightning by day, and a Pillar of Fire by night to lead the March of his people, call'd down the Voice of God among the people. By this Art he puniſhed the Arrogant with Fire, the Murmurers with Leproſie, Mutiners with ſudden Deſtruction, cauſing the Earth to ſwallow them up; preſerv'd the Clothes of the *Iſraelites* from wearing out, and gave them victory over their Enemies. Laſtly, by means of this Art, *Joſhua* commanded the Sun to ſtand ſtill; *Elias* call'd down Fire from Heaven, and rais'd the dead Youth to life; *Daniel* muzzled the Lions mouths, and the three Children ſang in the middle of

of the fiery Furnace. Nay, the perfidious and unbelieving *Jews* stick not to aver, that Christ himself wrought all his Miracles by vertue of this Art. *Solomon*, as they say, did excel in this Art, and that he discovered several secrets thereof, containing several Charms against Devils and their Possessings; as also against Diseases, as *Josephus* writes. As for my part, as I do not doubt but that God revealed many things to *Moses* and the Prophets, which were contained under the Covert of the words of the Law, which were not to be communicated to the prophane Vulgar: so for this Art which the *Jews* so much boast of, which I have with great Labour and diligence search'd into, I must acknowledge it to be a meer Rhapsodie of superstition, and nothing but a kind of *Theurgick* Magick before spoken of. For if, as the *Jews* contend, coming from God, it did any way conduce to perfection of Life, Salvation of Men, Truth of Understanding; certainly that Spirit of Truth, which having forsaken the Synagogue, is now come to teach us all Truth, had never concealed it all this while from the Church, which *certainly* knows all those things that are of God; whose Grace, Baptism, and other Sacraments of Salvation, are perfectly Reveal'd to all Languages. For every Language is alike, so that there be the same Piety; neither is there any other Name in Heaven or on Earth, by which we can be Sav'd, but only the Name of Jesus. Wherefore the *Jews*, most skilful in Divine Names, after the coming of Christ, were able to do nothing, in comparison of their Forefathers. But by that which we have common Experience of, we see that oft-times wonderful Sentences of very great Mysteries are wrested from the Sacred Text; that is, nothing but a certain Playing with Allegories, which some slothful Persons employ'd only in the consideration of particular Points, Letters, or Figures, which

this

this Language and manner of Writing eaſily admit of, take occaſion to fancy; which many times make a noiſe as if they were very great Myſteries, but are able to prove or evince nothing; but that according to the words of St. *Gregory*, they may be contemned with the ſame eaſineſs as they are aſſerted. *Rabanus* the Monk has invented ſeveral of theſe, but in Latin Characters and Verſes, inſerting ſundry Pictures, which being to be read which way ſoever you turn the Letters, declare ſome Sacred Myſtery repreſenting the Painted Hiſtory; which no man denies; but that they may be extorted out of prophane Authors, no perſon is ignorant, eſpecially he that hath read the *Centones* upon Chriſt, compos'd out of *Virgil*, by *Valeria Proba*: all which things, and all of this Nature, are but the ſpeculations of Idle People. But as to what pertains to the working of Miracles, ſurely there is no man can be ſo ſtupid, as to believe there is any force in this Art to accompliſh any ſuch thing. The *Cabala* of the *Jews* therefore is nothing elſe, but a moſt pernicious Superſtition, the which by collecting, dividing, and changing ſeveral Words, Names and Letters diſperſed up and down in the Bible, at their own good will and pleaſure, and making one thing out of another, they diſſolve the Members of Truth, raiſing up Sentences, Inductions, and Parables of their own, apply thereto the Oracles of Divine Scripture to them, defaming the Scriptures, and affirming their Figments to conſiſt of them, Blaſpheme the Word of God by their wreſted ſuppoſitions of Words, Syllables, Letters and Numbers; endeavouring to prop up their Villanous Inventions, by Arguments drawn from their own Deluſions. And being blown and puft up with theſe Trifles, boaſt themſelves to have found out, and to know thoſe ineffable Myſteries of God which are not Reveal'd in Scripture; by means whereof, they are able

to

to Propheſie, Work Miracles: all which they bluſh not with confidence to aver. But it happens to them, as it did to *Æſop*'s Dog, who leaving the ſubſtance, and catching after the ſhadow, loſt his Food; who being always buſied in the ſhadows of the Scripture, and laborious in the ſtudy of their own Fictions, their Superſtitious *Cabala*, ſnatching at they know not what, they loſe the Bread of Eternal Life; and feeding upon empty Notions, loſe the Word of Truth. From this Judaical ferment of Cabaliſtical Superſtition, I verily believe the *Ophites*, *Gnoſticks*, and *Valentinians* came, Hereticks that with the help of their Diſciples invented a *Cabala*, corrupting the Myſteries of the Chriſtian Faith; and by a Heretical Artifice, drawing and patching together the Greek Letters and Numbers, and framing out of them a thing, which they call, *The Body of Truth*; they teach, that without the help of thoſe Letters and Numbers, the Truth of the Goſpel cannot be found out, being ſo various and repugnant one to another, and full of Parables; written ſo, that thoſe that have Eyes ſhould not ſee, and thoſe that have Ears ſhould not hear, but propounded to the Blind, and wandring according to their weak capacities; ſo that the hidden Truth is not to be underſtood by Writing, but by ſucceſſive Tradition, delivered *Viva Voce*, which they ſay, was that Alphabetary and Arithmantick *Theology* ſecretly delivered to his Apoſtles by Chriſt himſelf, and which St. *Paul* ſaith, *He only ſpeaks among thoſe that are perfect.* For theſe being moſt high Myſteries, therefore they are not written, nor to be written; but to be kept in ſilence among the Wiſe Men, who are to reſerve them in the moſt ſecret parts of their Hearts.

CHAP.

CHAP. XLVIII.

Of Witchcraft.

BUt to return to Magick, a part of which is the deluſion of Witchcraft, that is to ſay, of deluſions that are onely made in outward appearance, ſuch as are the Phantaſms and Miracles dayly wrought by common Juglers; which is not ſo much perform'd by *Geotick* Inchantments, and Imprecations, and fallacies of Spirits, but by Fumigations, Lights, Philters, Collyries, binding and hanging of Phylacteries and Charms to the parts of the body, Rings, Images, Glaſſes, and like devices of Magick Arts. Many things are perform'd by agility and ſlight of hand, as we ſee done by Players and Juglers: which are therefore by ſome call'd Hand-philoſophers or *Chiroſophi.* Of this Jugling Art there are many *Treatiſes extant*, written by *Hermes* and others. We read of one *Paſetes* a Jugler that was wont to ſhew a great Banquet to an abundance of Gueſts ſitting thereat, which when he pleas'd he caus'd to vaniſh again out of ſight, leaving all the Gueſts a-dry and Hungry. *Numa Pompilius* alſo made uſe of theſe kind of *Preſtiges* or Witchcrafts: And we read how that the moſt Learned *Pythagoras* did once ridiculouſly act an odd buſineſs, which was this: That which came into his Mind he wrote in a Glaſs with his *Blood*, which being held againſt the *Full Moon*, whatever was written appear'd to him that ſtood behind, as if it had been in the body of the Moon. To this, whatſoever is written of the changing of Mens ſhapes, either believ'd by Poets, related by Hiſtorians, or credited by ſome of our Divines. Thus ſome men ſeem

to

to have the ſhape of Aſſes or Horſes, or other Animals; the Medium Air being diſturb'd, or elſe the Eyes by ſome Incantation faſcinated, ſuch things as theſe ſometimes ſeem to be done by good and evil Spirits, or elſe upon the Prayers of good men to God; as we read of *Eliſha*, when *Dothan* was beſieg'd by the Army of the King of *Aſſyria*: but the pure and open ſight of God cannot be deceived. Thus the woman, which the People thought to have been a Cow, to *Hilarion* appear'd to be what ſhe was indeed, a woman. Thus thoſe things which are ſaid to be done by deception of the ſight, are called *Præſtigia*. But the tranſmutation of ſhape, as of *Nebuchodonozor*, or of place, as when the Crop of Corn was remov'd into another Field. Of theſe we have ſpoken before. Now of this Art of Witchcraft *Iamblicus* thus writes: As to what thoſe Perſons who are bewitch'd imagine, they have no other certainty of the truth of the eſſence of the action, but what is barely imaginative: for the end of this Craft is not to do things ſimply, but to extend imagination to appearance, and then on a ſudden to remove all ſign of any thing. Out of all that hath been ſaid, we muſt reſolve, that Magick is but a mixture of Idolatry, Aſtrology, and ſuperſtitious Phyſick: And indeed there are a great croud of Hereticks that daily increaſe in the Church, who take their firſt Arguments and Foundations from theſe Magicians, who as *Jannes* and *Jambres* contradicted *Moſes*, ſo do they reſiſt the truth. The Ring-leader of theſe, was *Simon* the *Samaritan*, who at *Rome*, under *Claudius Cæſar*, was honour'd with a Statue, for his Excellency in this Art, with this Inſcription, *To* Simon *the Holy God*, whoſe Blaſphemies are ſufficiently related by *Clement*, *Euſebius*, and *Irenæus*. From the Poſitions of this *Simon*, as from a Seminary of all Hereſie, ſprung thoſe monſtrous *Ophites*, thoſe ſhameful *Gnoſticks*, *Credonians*,

ans, *Martioniſts*, *Montanians*, and many other Hereticks, for gain and vain-glories ſake, lying before God; yet bringing neither profit nor advantage to Men, but leading them into Error and Perdition; whoſe believers and admirers, the Judgment of God ſhall overtake. 'Tis true, that being young, I wrote three Books of *Magick* my ſelf, which I Entituled, *Of Occult Piloſophy*: in which, what Errors ſoever I then commited in my Youth, now grown more wary, I do publickly Recant, as having formerly ſpent too much time in thoſe Vanities. This advantage I got, that now I know by what Reaſons to convince others of the ruine which thoſe Vanities will lead them into. For while they preſume to Propheſie, and Divine, not in the Truth of God, but according to the Operations of Evil Spirits, and boaſt themſelves the Workers of Miracles, not ceaſing while they live, and Act by the means of Magick, Vanities, Exorciſms, Incantations, Love-potions, and other Demoniacal Operations, they are all with *Jannes* and *Jambres*, and *Simon Magus*, deſtin'd to the Eternal Torments of Hell-Fire.

CHAP. XLIX.

Of Natural Philoſophy.

BUT let us now come to things that far ſurpaſs all theſe, the very Maxims of Philoſophy it ſelf, which dive into Nature it ſelf, and inquire into the Principles of things by the means of ſubtle Syllogiſms. Which what Truth they have more than what they borrow from the Credit of their firſt Divulgers and Defenders, there is no man that very well underſtands.

The

The Poets were the first Professors thereof, among which were *Prometheus*, *Linus*, *Musæus*, and *Orpheus*; among which, *Homer* may be numbered. Now what Truth can that Philosophy afford us, which had its beginning out of the Fables and Gewgaws of the Poets? which that it is so, *Plutarch* doth prove, by manifest Arguments, for that all the Sects of Philosophers took their Original from *Homer*: and *Aristotle* confesses, That the Philosophers are by Nature *Philomythi*, that is to say, Admirers, or Lovers of Fables. The Sects of Philosophers some have divided into Nine, some into Ten; But *Varro* into a far greater Number. So that should one Man Assemble all the Philosophers together, it were impossible to find out among them which Opinion were first to be chosen, or what Sect to follow. So repugnant and differing they are among themselves about every particular, maintaining a perpetual War one against another: and as *Firmianus* saith, One Sect labours to subvert another, to establish themselves and their own Opinions; neither will either grant the other to be wise, lest he should acknowledge himself to be Mad. He that disputes of particular Philosophers, delivers nothing of certainty concerning any one; which makes me at a stand, whether to reckon Philosophers in the number of Men, or of Brutes: for indeed they seem to excel Beasts, in that they have Reason and Understanding; but how they should come to be Men, whose Reason is so uncertain, so unconstant, and always staggering upon various and slippery Opinions, whose Understanding cannot find out any thing fixed, either to hold by, or follow, is a very great Quere. The Truth whereof, we shall now shew you more at large.

CHAP. L.

Of the beginning of Natural things.

FOR first, as concerning the Principles of Natural things, upon which the whole Foundation of this Art lies, there is a most deadly Combat among the greatest and wisest Philosophers; and the Contention is yet undecided which hath determined best. Most perswasive Reasons are urg'd on both sides. For *Thales Milesius*, accounted by the Oracle the chief wise Man, was of Opinion, That all things had their beginning from Water: His Scholar, and Successor in his School, *Anaximander*, said, That the beginnings of things were Infinite: but his Disciple *Anaximenes* held the Infinite Body of Air to be the beginning of all things. *Hipparchus*, and *Heraclitus* the *Ephesian*, held Fire to be the first Principle; to whom *Archelaus* the *Athenian* agrees. *Anaxagoras* the *Clazomenian* makes Infinite Principles, at first small and confus'd Particles, but afterwards by the Divine Creator reduc'd into Order. *Xenophanes* said, that there was but one beginning of all things, and that Mutable. *Parmenides* upheld Hot and Cold, Heat being the Fire that mov'd, and Cold the Earth that form'd. *Leucippus*, *Diodorus*, and *Democritus*, were all for *Full* and *Empty*. *Diogenes Laertius* was altogether for the *Air*, which he made capable of Divine Reason. *Pythagoras* the *Samian* set up Number for the beginning of all things; to whom *Alcmeon* the *Crotoniate* adher'd. *Empedocles* the *Agrigentine* Discord and Concord, and the four Elements: *Epicurus*, Atomes and *Vacuum* or Emptiness. *Plato* and *Socrates*, God, Idea and Matter. *Aristotle* rai-

ses

ſes up Matter coveting Form by privation, which he makes the Third Principle; contrary to what he has taught in another place, that Equivocals are not to be reckon'd for Principles. Wherefore ſome later Peripateticks have ſet up a kind of impulſive Motion, in the ſtead of Privation; which being an accident, how can it be the Principle of Subſtance? Or what ſhall be the mover of this Motion? And therefore the Hebrew Philoſophers admit of no other Principles than Matter, Form, and Spirit.

CHAP. LI.

Of the Plurality of the World, and of its Continuance.

IN their Diſputations concerning the World, they are very various. *Thales* was of Opinion, There was but one World, and that it was the Structure of God himſelf. *Empedocles* was of the ſame Opinion as to one World; but ſaid withal, that this was a ſmall Particle only of the Univerſe. But *Democritus* and *Epicurus* were of Opinion, That there were Innumerable Worlds; whom *Metrodorus* their Diſciple follows, ſaying, That there are innumerable Worlds, being that the Cauſes of them are Innumerable: neither was it leſs abſurd to think, that there ſhould be one World in the Univerſe, than to imagine one Ear of Corn in a whole Field. But as to the Continuance of the World, *Ariſtotle*, *Averroes*, *Cicero*, *Xenophon*, make it Æternal, and void of all Corruption. For when that they could not underſtand, whether the Egg or the Bird were firſt Generated, ſince no Bird could be without the Egg; Hence they imagin'd, that this

World, and the Beginning of every begotten thing, together with the End thereof, was by perpetual Revolution ſempiternal. *Pythagoras* and the Stoicks ſaid, That the World was of God; yet as far as its Divine Nature could permit, ſhould be corrupted in time: with whom *Anaxagoras*, *Thales*, *Hirocles*, *Avicen*, *Algaſel*, *Alcmæus*, and *Philo* the Jew, concur in Opinion. But *Plato* affirming that it was Created by God, after his own likeneſs, denies that it ſhall ever be deſtroy'd. *Democritus* ſaith, That the World was once Created, ſhall once be Deſtroyed, and never more be renewed. *Empedocles* and *Heraclitus* the *Epheſian* were of Opinion, That the World doth every day renew, and every day periſh or decay. Let us diſcourſe of any thing which they ſay proceeds from a Natural Cauſe; as for Example, let it be an Earthquake, yet are they at no certainty therein, but wander in Extravagancies; while *Anaxagoras* makes the Cauſe thereof to be the Air; *Empedocles*, Fire; *Thales Mileſius*, Water; *Ariſtotle*, *Theophraſtus*, and *Albertus*, Subterraneal Wind or Vapour; *Aſclepiades*, great Miſchances, or Devaſtations; *Poſſidonius*, *Caliſthenes*, and *Metrodorus*, the *Deſtinies*. *Seneca* and others variouſly diſſenting, ſeem to have labour'd in vain in the ſearch thereof. And therefore the Ancient *Romans*, when they either felt, or heard of ſhaking or trembling of the Earth, commanded *Holy-days*; but never did Enact to which of the Gods they ſhould be Dedicated, Becauſe it was uncertain what force, or which of the Gods was the Cauſe thereof.

CHAP.

CHAP. LII.

Of the Soul.

IF you desire to know any thing from them concerning the Soul, there is far less of certainty among them. For *Crates* the *Theban* affirm'd, that there was no Soul, but that the Body was mov'd by Nature. Those who grant that there is a Soul, suppos'd it to be the most thin and Subtile of all bodies, infus'd into this thick and earthy body. Others there be that affirm it to be of a fiery nature; of which Number were *Hinparchus* and *Leucippus*, with whom the *Stoicks* for the most part agree, who define the Soul to be a hot Spirit, together with *Democritus*, who calls it a moveable and fierce Spirit, mix'd and infus'd into Atomes. Others said it was the Air, as *Anaximines* and *Anaxagoras*, *Diogenes* the *Cynick*, and *Critias*; with whom *Varro* concurs, where he says, that *The Soul is Air receiv'd into the Mouth, heated in the Lungs, temper'd in the Heart, and diffus'd over the whole Body.* Others will have it of a watery substance, as *Hippias*. Others of an earthy substance, as *Heliodorus* and *Pronopides*; to whose opinion *Anaximander* and *Thales* willingly agree, both fellow-Citizens with *Thales*. Others will have it to be a Spirit compos'd partly of Fire and partly of Air, as *Boetes* and *Epicurus*. Others, compos'd of Earth and Water, as *Zenophantes*. Others of Earth and Fire, as *Parmenides*. Others affirm'd the Soul to be the blood, as *Empedocles* and *Circias*. Some would have it be a thin Spirit diffus'd through the body, as *Hippocrates* the Physician. Others, flesh exercis'd by the senses, as *Asclepiades*. But many others have been of opinion,

that the Soul is not that little body, but a certain quality or complexion thereof infus'd through all the particles of the same; as *Zeno* the *Cithick*, and *Dicearchus*, defining the Soul to be the complexion of the four Elements: *Cleanthes* also, *Antipater*, and *Possidonius*, affirming the same to be a certain heat or complexion of heat, drew *Calenus* the *Pergamenian* into the same opinion. Others there are that uphold that the Soul is not that quality or complexion, but something residing in some part of the body, as the heart or brain, as it were in its proper point or center, and from thence governing the whole body. Amongst the number of these, are *Chrysippus*, *Archelaus*, and *Heraclitus Ponticus*, who thought the Soul to be light. There are others who have thought more freely, believing the Soul to be a certain unfix'd Point, ty'd to no part of the Body, but separated from any determinated Situation, being totally present in every part of the Body; which whether it were begot by Complexion, or Created by God, yet was first hatch'd and form'd in the bosom of Matter! Of this Opinion were *Zenophanes*, *Colophonius*, *Aristoxenus*, and *Asclepiades* the Physician, who held the Soul to be the Exercise of the Sences: and *Cretolaus* the *Peripatetick*, who call'd it the Fifth Essence; as also *Thales*, who held, That the Soul is an unquiet Nature moving it self: and *Zenocrates* would have it to be a Number moving it self: whom the *Ægyptians* follow, asserting the Soul to be a certain Force or Vertue passing through all Bodies. The *Chaldeans* were of Opinion, That it was a Force or Vertue without a determinate Form, but receiving all Forms that are External. So that they altogether agree, That the Soul is a certain Vertue fit to cause Motion; or that it is else a Sublime Harmony of all the Corporeal Parts, depending however upon the Nature of the Body. The Footsteps of these Men are followed

by

by that *Demoniack Ariſtotle*, who by a new-invented Name of his own, calls the Soul *Entelechia*; that is to ſay, the Perfection of a Corporal Organ, Potentially having life, from which the ſame Body receives the Principles of Underſtanding, Perceiving, and Moving. And this is the moſt receiv'd, though moſt impertinent Definition of a Soul, found out by that great Philoſopher; which doth not, however, declare or make manifeſt the Nature or Original, but only the Affections of the Soul. There are others that ſoare ſomewhat higher than theſe men; who affirm the Soul to be a certain Divine Subſtance whole and individual, diffus'd through the whole and every part of the Body, produc'd in ſuch manner from the Incorporeal Author, as that it depends upon the force of the Agent, not on the Generative Faculty of the Matter. Of this Opinion were *Zoroaſtes*, *Hermes*, *Treſmegiſtus*, *Pythagoras*, *Euminius*, *Hammonius*, *Plutarch*, *Porphyrius*, *Timæus*, *Locrus*, and Divine *Plato* himſelf, who defin'd the Soul to be an Eſſence moving it ſelf, endu'd with Underſtanding. *Eunomius* the Biſhop, conſenting partly to *Plato*, partly to *Ariſtotle*, affirms the Soul to be an Incorporeal ſubſtance made in the Body; upon which definition he laid the Foundation of all his Opinions. *Cicero*, *Seneca*, and *Lactantius* affirm, that it is impoſſible to define what the Soul ſhould be. Thus it is apparent what great Contention there is among them touching the Eſſence of the Soul. Nor are the Contentions and Variances leſs, or leſs Numerous, than their Diſputes, when they come to make inquiry which is the Seat of the Soul. For *Hippocrates* and *Hierophilus*, place it in the Fibres or Ventricles of the Brain. *Democritus*, in the whole Region of the Temples. *Eraſiſtratus*, in the *Epicranidal* Membrane. *Strabo*, within the ſpace between the Eye-brows. *Epicurus* gives it room in the whole Breaſt. *Diogenes*, in the Arterial

Ventricle of the Heart: the Stoicks with *Chryſippus* in the whole Heart, and Spirits that ſurround the Heart. *Empedocles* ſeats it in the Blood; to which Opinion *Moſes* ſeems to give way, while he forbids his People to eat the Blood of any thing, becauſe the Soul of every Animal is ſeated therein. *Plato* and *Ariſtotle*, and the more Noble Sects of Philoſophers, place the Soul in the whole Body. *Galen* is of Opinion, that every part of the Body has his particular Soul: For ſo he makes it appear, in his Book of the Uſefulneſs of the Parts: *There are many Particles of Animals, ſome greater, ſome leſſer; others altogether indiviſible into the Species of the Creatures, yet neceſſarily every of thoſe wants a Soul.* For the Body is the Organ thereof; and therefore the Particles of the Body are very much different one from another, becauſe the Souls are different. I cannot here paſs by a Sentence of *Beda* the Divine, who writing upon *Mark*, *The Principal ſeat of the Soul*, ſaith he, *is not, as* Plato *thinks, in the Brain; but to follow the Doctrine of Chriſt, in the Heart.* Now as concerning the Continuation of the Soul, *Democritus* and *Epicurus* were of Opinion, That it dy'd with the Body. *Plato* and *Pythagoras* held it to be altogether Immortal; but that being out of the Body, it retires to ſome Nature or Being like it ſelf. The *Stoicks* taking the middle way between both theſe, aſſert, that the Soul ſhall leave the Body; but that if it be not purifi'd and dignifi'd with the excellent Vertues to be poſſeſſed in this Life, that then it ſhall preſently dye; but that if it be endu'd with Heroical Vertues, then that it may attain the Heavenly Seats, and be aſſociated with thoſe Sympathizing Natures that ſtay there in expectance of being joyn'd unto it. *Ariſtotle* taught, That ſome parts of the Soul which remain in Corporeal ſeats are inſeparable from the ſame, and therefore dye with them; but that the Under-

ſtanding

ſtanding, which wants no Corporeal Organ, is ſeparate from the Corruptible Parts. But he is ſo far from delivering any thing of farther perſpicuity, that his Interpreters do wholly abandon the Diſcourſe thereof. *Alexander* the *Aphrodiſean* ſaith, That moſt certainly he held the Soul to be Mortal. And of the ſame Opinion among us, is *Gregory Nazianzene.* Againſt theſe, *Pleton,* and *Thomas Aquinas* in defence of *Ariſtotle,* moſt ſtiffly ſtands up, affirming that he was in the right Opinion concerning the Immortality of the Soul. Moreover *Averroes,* that moſt exquiſite Commentator upon *Ariſtotle,* believes that every man has a peculiar Soul, but Mortal; But that the Mind or Underſtanding is Eternal, having neither Beginning nor End; of which there was but one kind, that all Men uſe in this Life. *Themiſtius* ſaith, That *Ariſtotle* held one only Active Underſtanding: but that the Underſtanding capable of Subjects was manifold, and that both were Immortal. Thus through the ſtrange Diſſentions and Garboils of theſe Philoſophers, it comes to paſs, that there are ſo many abſurd Conteſts among our Chriſtian Divines about the Original of the Soul; among whom there are ſome that believe that the Souls of all Men were Created at the Beginning, and remaining there as in a Storehouſe till they come to be us'd; of which Opinion above all the reſt is the Learned *Origen.* St. *Auſtin* alſo believes, That the Soul of our Firſt Parent had its Original from Heaven, being ſomething Elder than the Body; and perceiving the Body to be a fit Habitation, of its own acccord did covet the ſame: however, he does not affirm it for any certain or poſitive Maxime.

Others believe the Soul to be propagated *extraduce,* from Parent to Parent; and that the Soul is begot by the Soul, as the Body is begot by the Body: of which Opinion was *Apollinaris* Biſhop of *Laodicea, Tertullian, Cyril,*

Cyril, and *Luciferianus*; against whose Heresie St. *Jerom* fiercly Combats. Others are of Opinion, that Souls are Created daily by God: which Opinion *Thomas Aquinas* follows, defending himself with that Peripatetical Argument, that seeing that the Soul is the Form of the Body, the same ought not to be Created apart, but in the Body: to which Opinion the Universal Judgment of our Modern Divines adheres. I omit the Degrees, Assentions and Dissentions of Souls, which the *Origenists* have brought into play, as being neither strengthned by Scripture, nor consentaneous to the *Thesis* of Christianity: so little of certainty there is, either among Philosophers, or among Divines, concerning the Original, or indeed the very meaning and definition of the Word *Soul*. For *Epicurus* and *Aristotle* believe it Mortal; *Plato*'s Circle brings it to the same Station again, in so many years. Some there are that, as *Plato* says, contract it within the Verges of Humane Bodies; Others diffuse it into the Bodies of Animals: some restore it to Heaven from whence they had it, others send it on Pilgrimage about the World: Some that compel it to Infernal Hell, others deny any: some say, that every Soul is Created by it self, others say, They were all Created together. So far *Thomas*. There was *Averroes*, who undertaking to broach something more remarkable, First held the *Unity* of the Understanding. The *Manichæan* Hereticks were of Opinion, That there was but one Soul of the Universe, dispers'd as well into Inanimate as Animate Bodies; but that those things which are without Life less participate thereof: that Animate things have a greater share, and Cœlestial things the greatest of all: and at length they conclude, That singular Souls are but parts of the Universal Soul. *Plato* also holds but one Universal Soul of the World, but other Souls for particular Creatures; as if the World subsist-

ed

ed only by its own Soul, but particular Creatures were animated by particular Souls. Others there are that will have but one ſort of Souls. Others make a twofold Soul; that is to ſay, Rational and Irrational. Others ſay, there are many, as many as there be ſpecies of living Creatures. *Galen* the Phyſician affirms, That there are various and diſtinct Souls in divers Creatures, according to the variety of the Species; and moreover, he appoints many Souls in one Body. There are other that place two Souls in a Man, one ſenſitive from Generation, the other intellectual from Creation: among theſe we find *Occam* the Divine. *Plotinus* will have the Soul to be one thing, and the Underſtanding to be another: with whom *Apollinaris* conſents. Some there are that doe not diſtinguiſh between the Soul and the Underſtanding; but they ſay, that it is the moſt Principal Part of the ſubſtance of the Soul. *Ariſtotle* believes the intellect to be preſent only Potentially in the Soul, and that Actually it works from without; neither that it conduces to the Eſſence or Nature of Man, but only to the perfection of Knowledge and Contemplation. Therefore he affirms, That few Men, and thoſe only Philoſophers, are endu'd with Actual Underſtanding. And indeed, there is a great Diſpute among Divines, whether, according to the Opinion of *Plato*, the Souls of Men after they are Departed from the Body, do retain any Memory of things done while the body was alive; or whether they altogether want the Knowledge thereof: which the *Tomiſts*, together with their mighty *Ariſtotle*, firmly aſſert. And the *Carthuſians* confirm it, from the Teſtimony of a certain *Pariſian* Divine returning from Hell, who being ask'd, what knowledge he had left him, return'd Anſwer, *That he underſtood nothing but Pain:* and then citing the words of *Solomon*, *there is no underſtanding, no knowledge, no wealth in Hell,* he ſeem'd

ſeem'd to them to make it out, that after Death there was no Knowledge of any thing: which notwithſtanding is not only manifeſtly againſt the Opinion of the *Platonicks*, but repugnant to the Authority and Truth of the Scripture it ſelf alſo, which teaches, *That the wicked ſhall ſee and know that he is God*; and that they ſhall give an account not only of all their Deeds, but of all their idle Words and Thoughts. Moreover, there are ſome that have adventur'd to *write* and *report* many things concerning the Aparitions of ſeparated Souls, and thoſe oft-times repugnant both to the Doctrine of the Goſpel, and the ſacred Text. For whereas the Apoſtle teaches us, *That we ought not to believe the Angels from heaven, if they ſhould preach otherwiſe than what is delivered*; yet the Goſpel is ſo much out of date with them, that they will rather believe one come from the Dead, than the Prophets, *Moſes*, Apoſtles or Evangeliſts. Of this Opinion was the Rich Man in the Goſpel, who believed that his Brothers and Kindred living would give credit to any one that were ſent from the Dead. To whom ſo vainly Conjecturing, *Abraham* made anſwer, *if they will not believe Moſes and the Prophets, neither will they believe any one that ſhould be ſent from the dead.* However, I do not abſolutely deny ſome Holy Apparitions, Admoniſhes, and Revelations of the Dead; but yet I admoniſh ye to be very wary, knowing how eaſie it is for *Satan* to Transform himſelf into an Angel of Light. Therefore they are not abſolutely to be believed, but to be entertain'd as things which are *Apocryphal*, and without the Rule of the Scripture. There are Many Fabulous ſtories to this purpoſe, written by one *Tundal* in his *Conſolation of Souls*; and alſo by ſome others, of which your Cunning Prieſts and Friars make uſe, to terrifie the Vulgar ſort, and get Mony. A certain *French* Notary hath alſo lately put forth a Relation

Relation of a Spirit walking at *Lyons*; a Person of no Credit, and less Learning. But the most approved Authors that write of these things, is *Cassianus*, and *James* of Paradise, a *Carthusian*. But there is nothing in them of solid Truth or secret Wisdom, tending to the encrease of Charity, or edifying of the Soul; only they thereby perswade people to Alms, Pilgrimages, Prayers, Fastings, and such other Practical Works of Piety; which the Scripture nevertheless with far greater Reason and Authority enjoyns. But of these Apparitions we have discours'd at large, in a Dialogue which we have Written *of Man*, as also in our *Occult Philosophy*. But now let us return to the Philosophers. All the *Heathen*, who affirm the Soul to be Immortal, by common consent also uphold the Transmigration of the Soul: and farther, That rational Souls do sometimes Transmigrate into Plants, and Creatures void of Reason. Of this Opinion of Transmigration, *Pythagoras* is said to be the first Author; of which, thus *Ovid*:

Souls never die, but in Immortal state,
From dead to living Bodies transmigrate.
I now my self can call to mind how I,
When long since Troy *the strength of* Greece *did try,*
Was than Euphorbus, *that my life sold dear,*
To crown the Conquest of Atrides *Spear,*
Which then my left hand bore: I knew the Shield
Which late in Juno's *Temple I beheld.*

Much more has been written concerning this *Pythagorical* Transmigration, by *Timon*, *Xenophanes*, *Cratinus*, *Aristophon*, *Hermippus*, *Lucianus*, and *Diogenes Laertius*. But *Iamblicus*, who has many other Abettors, asserts, that the Soul does not Transmigrate out of Man into Brutes, nor return from Creatures Irrational

tional into Men; but that there are Tranſmigrations of Souls, that is, of the Souls of Beaſts into Beaſts, and of the Souls of Men into Men, he does not deny. There are alſo Philoſophers, of which number *Euripides* is one, a great follower of *Anaxagoras*, together with *Archelaus* the Naturaliſt, and after them *Avicen*, who report the firſt Men to have ſprung out of the Earth like Herbs: in that not leſs ridiculous than the Poets, who feign certain Men to have ſprung from the Teeth of a Serpent ſown in the Earth. Some there are who deny that the Soul is Generated, and others who deny that it has any Motion.

CHAP. LIII.

Of Metaphyſicks.

BUT let us go a little farther, and make it appear, that theſe Philoſophers are not only at a loſs about thoſe things that ſeem to have a Being in Nature, but that they are alſo at great variance among themſelves concerning ſuch as have no Principle or Foundation at all; it being altogether uncertain whether they be or no; and which they believe to ſubſiſt without Body or Matter, and which they call Separated Forms; which becauſe they are not in Nature, but thought to be above Nature, therefore they are call'd *Metaphyſicks*, and ſaid to be beyond Nature: from thence ſprang thoſe Infinite, every way contradictory, and not leſs impious and unlearned Opinions concerning the Gods. For *Diagoras*, *Mileſius*, and *Theodorus Cyrenaicus*, altogether deny that there was any God. *Epicurus* held that there was a God, but that he took no care of things below. *Protagoras* ſaid, that

that whether they were or no, they had little or no Power. *Anaximander* thought that there were Gods Native of Countries, ſome in the Eaſt, and ſome in the Weſt, at great diſtances one from another. *Xenocrates* held, that there were eight Gods. *Antiſthenes*, that there were many popular Gods, but one Supream, the Creator of the reſt. Others have precipitated themſelves into ſuch a profundity of Madneſs, as to make with their own hands the Gods which they intended to Worſhip; ſuch was the Image of *Bell* among the *Aſſyrians*: Which made and carved Gods, *Hermes Treſmegiſtus* does notwithſtanding very much applaud, in his *Æſculapius*. But *Thales Mileſius*, diſcourſing of the Divine Eſſence, aſſerted the Underſtanding to be God, who form'd all things out of Water. *Cleanthes* and *Anaximenes* held the Air to be God. *Chryſippus* Deified the Natural Ability endu'd with Reaſon, or Divine Neceſſity. *Zeno* aſcribes Divinity to the Divine Law of Nature. *Anaxagoras*, to the Infinite Intellect moveable of it ſelf. *Pythagoras* would have a certain Soul diffus'd, and paſſing through the Nature of all things, from whom all things receive Life, to be God. *Alcmæon* of *Crotona* Deified the Sun, Moon, and other Stars. *Zenophanes* would have God to be All whatever had a Being. *Parmenides* makes a certain Circumſcrib'd Orb of Light, which he calls a Crown, to be God. *Ariſtotle*, as if a certain Knowledge of God could be collected from the Motion of the Heavens, hath invented Fictitious Gods of the Nature of them; and ſometimes will have the Mind to be Divine; and ſometimes he calls the World it ſelf God; ſometimes he makes another God far more Supream and Superintendent over it; whom *Theophraſtus* imitates with the ſame inconſtancy. I omit what *Strato*, *Perſeus*, *Ariſto* the Diſciple of *Zeno*, *Plato*, *Xenophon*, *Spenſippus*, *Democritus*, *Heraclitus*, *Diogenes* the *Babylonian*,

Babylonian, *Hermes Trismegistus*, *Cicero*, *Seneca*, *Pliny*, and many others have delivered, whose Opinions notwithstanding are far different from the former, not yet recited. I might here run through all their Debates and Monstrosities of Words, concerning Idea's, Incorporeals, Atomes, Hyle, Matter, Form, Vacuum, Infinity, Eternity, Fate, introduction of Forms, Matter of the Heavens; whether the Stars consist of the Elements, or of the Fifth Essence, which *Aristotle* invented; with many other such kind of Trifles, that have afforded Men great cause of Dispute and Contention. But I suppose I have made it sufficiently apparent, how far Philosophers are from agreeing about the Truth it self; to whom the nearer a man adheres, the more remote he is from any certainty, and the farther he wanders from right Religion. Hence it is, That we find *John* the Twenty second, *Pope*, in a very great Error, who was of Opinion, That the Souls of the Blessed should not see the Face of God before the day of Judgment. We know also that *Julian* the Apostate did Abjure Christ, for no other Cause, than that because being much addicted to Philosophy, he began to scorn and contemn the Humility of the Christian Faith. For the same cause *Celsus*, *Porphyrius*, *Lucian*, *Pelagius*, *Arrius*, *Manichæus*, *Averroes*, have with so much madness bark'd against Christ and his Church. Hence that common Proverb among the Vulgar, *That the greatest Philosophers are the greatest Hereticks.* St. *Jerome* therefore calls them the Patriarchs of Heresie, the First-born of *Ægypt*; seeing that all Heresie whatsoever hath had its first rise out of the Fountain of Philosophy. By this Philosophy is all Divinity almost Adulterated, so that instead of Evangelical Doctors and Teachers, false Prophets and Heretical Philosophers have appear'd in the World, who have adventur'd to Equalize the Divine Oracles with Humane Inventions,

Inventions; polluting the same with strange Opinions of Men, have Transform'd true and simple Divinity (as *Gerson* saith) into swelling and Sophistical Loquacity, and Mathematical Figments. Which St. *Paul* the Apostle foreseeing, with many-times-repeated admonitions commands us to beware *lest any person should prevail* over us, and seduce us through vain Philosophy. St. *Austin* defends and fortifies his City of God against them. All other Divines and Holy Fathers have condemn'd it to be wholly extirpated out of the Church. Neither are there wanting Examples of the Heathen, by which we find that they have done the same. For the *Athenians* put *Socrates* to Death, that was the Father of the Philosophers. The *Romans* threw Philosophers out of their City. The *Messanians* and *Lacedemonians* never admitted them: and in the Reign of *Domitian*, they were not only Expell'd the City, but forbid through all *Italy*. There was also a Decree of *Antiochus* the King against those young Men that durst take upon them to study Philosophy; and more than that, against their very Parents that permitted them. Neither have Philosophers been only condemn'd and expell'd by Kings and Emperours, but also exploded by most Learned Men in their several Writings Extant; of which Number is *Phliasius Timon*, who wrote a Treatise, Entituled *Sylli*, in derision of Philosophers; and *Aristophanes*, who wrote a Play in Contempt of them, which he call'd *Nubes*, or the Clouds: and Lastly, *Dion Prusæus*, who made a most Eloquent Oration against them. *Aristides* also made a most Learned Oration in the behalf of Four Noble *Athenians* against *Plato*; and *Hortensius*, a most Noble and Eloquent *Roman*, hath with most strong and powerful Reasons most sharply oppugned the same.

CHAP. LIV.

Of Moral Philosophy.

IT remains now, that if there be any part of Philosophy that contains the Discipline of Manners, to enquire whether the same do not rather consist in variety of use, custom, observation, and preservation of life, than in the little Rules of Philosophy; which are changeable according to the times, places, and opinions of men; and such as threats and fair words teach Children, Laws and Punishments cause Men to learn. Of some things which cannot be taught, natural Industry makes an addition in men; for many things wax out of use, through process of time, and consent of the people. Hence it comes to pass, that that was then a Vice, which is now accounted a Virtue; and that which is here a Virtue, in another place is counted a Vice; what one man thinks honest, another man thinks dishonest; what some hold to be just, others condemn as unjust, as the Laws, Opinions, Times, Places, and Interests of Government vary. Among the *Athenians*, it was lawful for a man to marry his Cousin-german; among the *Romans*, it was altogether forbidden: Formerly among the *Jews*, and now among the *Turks*, it is lawful to have Plurality of Wives, besides Curtisans and Concubines; but among us Christians it is not only forbid, but accounted a most horrible sin. Lastly, that the women should go to Playhouses, and be seen publickly by all persons, was among those Nations accounted no dishonour; and yet among the *Romans* so to do, was held infamous and dishonest. However, the *Romans* were wont to take

take their Wives with them to great Entertainments, where they went to appear in great Splendor, and abide in the beſt parts of the Houſe, but in *Greece* no married wife was admitted to any Banquet or Feaſt, unleſs it were among their neareſt Relations; nor was ſhe to converſe but in the moſt retired parts of the Houſe, where no man went but the neareſt of Kin. Among the *Lacedemonians* and *Egyptians*, it was accounted an honourable thing to ſteal; but among us, Thieves are taken and hang'd. Some Nations are ſo planted by Heaven, that they appear eminent for the unity and ſingularity of their Cuſtoms. The *Scythians* were always infamous for Savageneſs and Cruelty. The *Italians* were always eminent for their Magnanimity. The *Gauls* were reproach'd for Stupidity. The *Sicilians* were always ſubtile. The *Aſiaticks* Luxurious, the *Spaniards* Jealous, and great Boaſters. Beſides, ſeveral Nations have ſome particular marks of diſtinction, which are the more immediate marks of Heaven; ſo that a man may eaſily diſcern of what Nation ſuch or ſuch a Stranger may be, by his Voice, Speech, Tone, Deſign, Converſation, Diet, Love or Hatred, Anger and Malice, and the like. For who that ſees a Man marching in more ſtate than a Dunghill-Cock, in gate like a Fencer, a confident Look, a deep Tone, grave Speech, ſevere in his Carriage, and tatter'd in Habit, that will not ſtreight judge him to be a *German*? Do we not know the *French* by their moderate Gate, effeminate Carriage, ſmiling Countenance, pleaſing Voice, courteous Speech, modeſt Behaviour, and careleſs Habit? The *Italians* we behold more ſlow in Gate, their Carriage grave, their Countenances varying, of few words, captious in Diſcourſe, in their Behaviour magnificent, and decent in their Habit. In Singing alſo the *Italians* Bleat, the *Spaniards* Whine, the *Germans* Howl, and the *French* Quaver.

In Diſcourſe, the *Italians* are grave, but ſubtile; the *Spaniards* neat, but great Boaſters; the *French* quick and ready, but proud; the *Germans* ſoure, but ſimple. In Council, the *Italian* is provident, the *Spaniard* ſubtile, the *French* raſh, the *German* for profit. Toward Strangers, the *Italians* are Officious, the *Spaniard* pleaſant, the *French* are mild, the *Germans* rude and churliſh. In their Anger and Malice, the *Italians* are cloſe, the *Spaniards* hard to be appeas'd, the *French* full of threats, the *Germans* full of revenge. In Converſation, the *Italians* are prudent, the *Spaniards* cautious, the *French* gentle, the *Germans* imperious. As to their Amours, the *Italians* are jealous, the *Spaniards* impatient, the *French* inconſtant, the *Germans* ambitious. In buſineſs, the *Italians* are circumſpect, the *Germans* laborious, the *Spaniards* watchful, the *French* careful. In War, the *Italians* are ſtout, but cruel; the *Spaniard* full of Stratagems, the *Germans* fierce and mercenary, the *French* magnanimous, but raſh. The *Italians* are famous for Learning, the *Spaniard* or *Portugal* for Navigation, for Affability the *French*, for Religion and Mechanick Arts the *Germans*. And indeed, every particular Nation, whether civil or barbarous, has ſome particular Manners and Cuſtoms particularly imprinted by Heavenly Influence, different from others, not to be acquir'd by any Art or Philoſophy, but ſuch as are meerly natural to the Inhabitants, without any aſſiſtance of Education. But let us return to thoſe who have publickly treated concerning theſe things. Thoſe Authors, like the Serpent, have given us the poſſeſſion of that Fruit, by the eating whereof we ſhall underſtand Good and Evil; though they all cry, that it is beſt for Men to follow Vertue, and eſchew Vice. But how much more certain, how much more profitable, and indeed how much more happy would it be for us, that we ſhould not only not com-

commit sin, but also not know it? Who is ignorant that by that very thing we all then became miserable, when our first Parents learnt to distinguish between Good and Evil? And therefore perhaps the Errour of Philosophers might be pardon'd, if under the notions of Vertue and Goodness they did not teach us the worst of Evils, and the most shameful Vices. Now there are many Sects of these Philosophers that teach us *Ethicks*; as the *Academick*, the *Cyrenaick*, *Eliack*, *Megarick*, *Cynick*, *Eroitick*, *Stoick*, *Paripatetick*, with many other such-like. Of all which, that *Theodorus*, who was honoured with the Title of a God, thus gave his Verdict; That wise men would not stick to give their minds to Thieving, Adultery, or Sacrilege, when they found a seasonable opportunity: for there is not any one of these that is evil by nature; and therefore if the vulgar opinion generally conceiv'd concerning these things, were set aside, there is no reason but a Philosopher might publickly go to a Whore without a reproof. This was one of the Maximes of that Heavenly Philosopher, than which nothing could have been reveal'd more wicked, unless it be that which we read in *Aristotle*, and was also by the Law permitted in *Crete*, male-Venery, which *Jerome* the *Peripatetick* extols, saying, That the use thereof had been the destruction of many tyrannical Governments. But the words of *Aristotle* in his *Politicks*, where he makes it profitable for a Commonwealth, that the Vulgar should not be too numerous in Off-spring, are these. The Law-giver, saith he, wisely and carefully ordain'd many things in relation to temperance in Diet, a thing very necessary; as also touching Divorcing of Women, providing and establishing the use of Males, lest the multitude of Children should encrease too fast. This is that *Aristotle*, whose Rites and Customs were condemn'd by *Plato*; whence grew that hatred and ingra-

titude of his toward his Master: This is he who fearing the punishment of his wicked life, fled privately, and in haste, out of *Athens*; who being the most ingrateful person in the World to his Benefactors, poyson'd *Alexander*, by whom he was most liberally and magnificently rewarded; who also restor'd him to his Country, and trusted him with his Life, his Body, and Soul. This was he, who having an ill opinion of the Soul, deny'd any place of Joy after death; who filching the sayings of the Ancients, and likewise putting false Interpretations upon them, sought to increase the fame of his Ingenuity by Theft and Calumny. He who at length grown old in wickedness, and running mad out of an immoderate desire of knowledge, was the Author of his own death, becoming a Sacrifice fitting for the Devil that taught him his learning. This is that worthy Doctor so frequent now adays in our Latin Schools, whom my Fellow-Pupils, *Cullen* Divines, have translated to Heaven, having publish'd a Book entituled *Of the salvation of* Aristotle; as also another Pamplet both in Prose and Verse, *Of the Life and Death of* Aristotle; upon which they have made a Theological Comment, at the end whereof they conclude, that *Aristotle* was the forerunner of Christ in Naturals, as *John* the Baptist was his forerunner in Spirituals. But now let us hear what these Philosophers say concerning Happiness and the chiefest Good, which some plac'd in pleasure, as *Epicurus*, *Aristippus*, *Gnidius*, *Eudoxus*, *Philexenes*, and the *Cyrenaicks*. Others joyn'd Honesty with Pleasure, as *Dinomachus*, and *Calipho*. Others in the choice gifts of Nature, as *Carneades*, and *Hierome* of *Rhodes*. Others in Grief, as *Diodorus*. Others in the Vertues, as *Pythagoras*, *Socrates*, *Aristotle*, *Empedocles*, *Democritus*, *Zeno Citicus*, *Cleantes*, *Hecaton*, *Possidonius*, *Dionysius* of *Babylon*, and *Antisthenes*, and all the *Stoicks*. Many also of our

our Divines, adhering to them, do to this day raise great Disputes concerning the connexion of the Vertues, and what should be that common foundation of Happiness, to the building of which all the Vertues ought to meet: For unless they all meet in one, 'tis impossible they should make a man happy, though there should be but one wanting. Seeing therefore that the Vertues themselves are in some manner different and repugnant one from another, as Liberality and Thrift, Magnanimity and Humility, Mercy and Justice, Contemplation and Labour; unless they all concur Harmoniously together, they are not to be esteem'd Vertues, but Vices. Now that wherein they ought all to concur, is Justice, according to the Opinion of *Ambrose* and *Lactantius*, who together with *Macrobius*, have follow'd the Opinion of *Plato* in his Commonwealth. Others take it to be Temperance, that imposeth a mean in all things. Others will have it to be Sanctity, as *Plato* in his *Epinomides*. Others hold it to be Charity, without which all other Vertues little avail, as saith St. *Paul*; and upon this Question *Scotus*, *Henry*, *Thomas Aquinas*, and others, have at this day raised very great Disputes. But let us return where we began. Some men have plac'd Felicity in Fortune, as *Theophrastus*. *Aristotle* places it in Fortune joyn'd with Vertue, and the gifts of generating Nature: as also in Pleasure, varnished over with the profession of Vertue; as if *Epicurus* did not defend and shelter his Pleasure under the same pretence. The other *Peripateticks* thought that it consisted in Speculation. *Herillus* the Philosopher, *Alcidamus*, and many *Socraticks*, held Knowledge to be the chief good. The *Platonicks*, together with their Master *Plato*, and *Plotinus*, never without a smack of Divinity, will not permit Happiness to be separated from the Chief Good. *Bias* of *Pryena* constituted Supream Happi-

ness in Wisdom; *Bion* and *Boryſthenes* in Prudence; *Thales Mileſius* in a mixture of theſe: *Pittacus* of *Mitylene* in well-doing: *Cicero* in leiſure from all buſineſs; though when we have ſought far and near, it is onely to be found in God alone. I paſs by the crowd of Vulgar Philoſophers, that took away all Felicity; as *Phyrrho Elienſis*, *Euricolus*, and *Xenophanes*; or elſe plac'd it in Glory, Fame, Honour, Power, freeneſs from Trouble, Riches, and the like: as *Periander Corinthus* and *Lycophron*, together with thoſe of whom the *Pſalmiſt* thus ſaith: *Whoſe mouth talketh vanity, and whoſe right hand is the right hand of iniquity; whoſe ſons are as new plantations in their youth, and whoſe daughters are as the poliſhed corners of the Temple; whoſe garners are full and plenteous with all ſtore; whoſe ſheep bring forth thouſands, and ten thouſands in their ſtreets: whoſe oxen are ſtrong to labour; who have no decay, no leading into captivity, and no complaining in their ſtreets.* Thoſe who enjoy'd theſe benefits, they accounted happy. Now concerning Pleaſure, they all believe as differently concerning it: for, as I told you before, *Epicurus* makes it to be the ſupream Good; but on the other ſide, *Architas Tarentinus*, *Antiſthenes*, and *Socrates*, account it to be the Chief Evil. *Speuſippus*, and ſome of the ancient *Academicks*, ſaid, that Pleaſure and Pain were two Evils oppoſite one to the other; but that was the Good, which was in the mean between 'um. *Zeno* eſteem'd Pleaſure neither Good nor Evil, but an indifferent thing. *Critolaus* the *Peripatetick*, and *Plato*, affirm Pleaſure not only to be evil it ſelf, but alſo the fountain of all evils. It would be over-tedious to recite the Opinions of all Men concerning Felicity, and to heap 'um up all together; with which many Scribblers have fill'd whole Volumes. For St. *Auſtin* puts us in mind of one hundred and eighty Opinions collected by *Varro*, touching this very Subject; the chiefeſt whereof

whereof we have here taken an occaſion to repeat. But now let us ſee how all theſe Opinions agree with the Doctrine of Chriſt, and we ſhall find, that Bleſſedneſs and chief Happineſs are not to be attain'd or acquir'd by Stoick Vertue, Academical Severity, or Peripatetick Speculation, but by Faith and Grace. You have heard how ſome Philoſophers place Chief Happineſs in Pleaſure; but Chriſt in Hunger and Thirſt. Others in Fame and Renown; but Chriſt in the Curſes and Hatred of Men. Others in Beauty, Health, Mirth, and Pleaſure; but Chriſt in Weeping and Mourning. Others in Wiſdom and Knowledge, and the Moral Vertues; but Chriſt in Innocency, Simplicity, and Uprightneſs of Heart. Others in Military Glory, and famous Actions; but Chriſt in Peace. Others in Fortune; but Chriſt in Mercy. Others in Pomp and Honour; but Chriſt in Humility, calling the Meek Bleſſed. Others in Power and Victory; but Chriſt in Perſecution. Others in Riches; but Chriſt in Poverty. Chriſt teaches us, That Vertue is not to be acquired but by Grace granted from above; the Philoſophers, by uſe and Natural Gifts: Chriſt teaches us to deſire the Good Will of all Men, to Love our Enemies, Lend freely, to take Revenge of no body, to give to every one that asks; the Philoſophers, only to thoſe that are able to recompence Courteſie for Courteſie; and that there is nothing more Lawful, than to be Angry, bear Malice, make War, and exerciſe Uſury. Theſe Philoſophers were they that firſt Erected the *Pelagian* Hereſie, with their *Free-Will, dictates of Reaſon, and Light of Nature.* Therefore ſaith *Lactantius*, all Moral Philoſophy is a vain and empty thing, neither ſufficient to inſtruct men in the Rules of Juſtice neither in their duty or Government of themſelves. Laſtly, it is altogether repugnant to the Law of God, and Doctrine of Chriſt; owing its chief honour to Satan.

CHAP.

CHAP. LV.

Of Politicks..

TO this kind of Philoſphy Politicks in the next place appertain, which is the Art of Adminiſtring and Ordering Publick Affairs. Now Government is divided into three ſorts. *Monarchy* which is the Government of one Man, or Kingly Soveraignty. *Ariſtocracy*, when a few, and thoſe of the Nobility Govern. *Democracy*, when the meaner ſort, or the Common People bear ſway. Near of kin to theſe is, Firſt Tyranny to Kingſhip; *Oligarchia* to *Ariſtocracy*; and *Anarchy* to *Democracy*. But which of all theſe Forms of Government is in the firſt place to be preferr'd, is not yet concluded among Writers. They who aſſert Monarchy, confirm their *Theſis* by the Example of Nature, ſaying, That as there is but one God that governs the Univerſe, as there is but one *Sun* among the Stars, one King among the Bees, one Maſter-Ram in a Flock, one Commanding Bull in a Heard, one Chief Leader of the Cranes; ſo in a Nation there ought to be but one King, as Soveraign and Head of the Political Body, from which the Members ought in no wiſe to diſagree. This Form of Government *Plato*, *Ariſtotle*, and *Apollonius* approv'd above the reſt; to whom, among thoſe of our own Religion, *Cyprian* and *Jerome* adhere. But thoſe who extol *Ariſtocracy*, ſay that there is nothing more effectual in the management of great Affairs, than the Conſultations of many, and thoſe the moſt noble. For the Counſels of the chiefeſt men ought to be beſt; neither can any one man be compleat in Wiſdom, ſeeing that is only proper to God himſelf.

To

To the Judgment of these Men, *Solon*, *Lycurgus*, *Demosthenes*, *Tully*, and almost all the ancient Lawgivers, together with *Moses*, unanimously subscrib'd. Neither did *Plato* Dissent from them, affirming that Commonwealth or City to be most happily and firmly Constituted, which was Govern'd by wise Men; to whom we may likewise add, without prejudice, the most Noble, as being an Opinion Confirm'd by the common consent of all Writers. But they who prefer a Popular State, have dignified it with the most agreeable and specious Title of *Isonomie*; That is to say, Impartiality in the Administration of Justice. For therein all thing are referr'd to the Common Vote, all Councels are carried on by the Multitude; the more certain, but how much the greater Number advice is given. Moreover, the Voice of the People is said to be the Voice of God. Hence whatsoever is enacted by the Generality, *whatsoever* is *Establish'd* by the common consent of the People, that seems to be Ordain'd by God himself, and may be presum'd to be best and most just. Besides they conclude this Form of Government to be safer than that of *Aristocracy*, as being less subject to Sedition. For the People seldome or never disagree among themselves; but the Nobles very often and with great Contention. In a popular Government there is all Freedom and Equality, no oppression of Tyranny: where the degrees of Estates are equal, no man is Richer than his Neighbour, but all the People Rule and Command by turns. *Democracy* therefore has been especially commended by *Othanes* the *Persian*, *Euphrates*, and *Dion Syracusanus*: and we observe at this time the *Venetian* and *Helvetian* Commonwealths to be the most flourishing People in the Christian World; renown'd for their Prudence, Power, Riches and Justice, and no less famous for their Victorious Atchievements. the *Athenian* Common-

wealth

wealth alſo commanding a large Dominion with great Force and Power, was govern'd only by *Democracy*, all things being acted by the People, and with the People. The *Romans* alſo making uſe of this Form of Government, became Maſters of the greateſt part of their Empire under *Democracy*, and were never in a worſe Condition than under the Command of their Kings and Nobility; but chiefly ſuffered from their Emperours, under whoſe Command their vaſt Dominion ſuffered Shipwrack. So that which of theſe three Forms is beſt, is hard to judge, ſince there is neither of them but has its ſtrong Defenders and Oppugners. Kings, they ſay, who Command altogether according to their own Will and Pleaſure, ſeldome Govern well, and very rarely without War and great Combuſtion. Kingly Rule hath alſo this moſt unavoidable Miſchief in it, that they who before were counted good and juſt, having obtain'd as it were a regal Authority, and Liberty to do Evil, grow uncontroulable, and the worſt of Men; which is verified in *Caligula*, *Nero*, *Domitian*, *Mithridates*, and many others. Scripture alſo witneſſes the ſame in *Saul*, *David*, and *Solomon*, Kings choſen by God: and of all the Kings of *Juda*, few were approved; of the Kings of *Iſrael*, none. Emperors alſo, Kings and Princes that now adays Reign, think themſelves Born and Crown'd not for the ſake of the People, not for the Good of their Citizens, and Commonalty, not to maintain Juſtice, but to defend their own Grandeur and Prerogative; Governing ſo, as if the Eſtates of the People were not committed to their Cuſtody, but to be ſhar'd and divided by them, as their own proper ſpoyl and prey. They uſe their Subjects at their pleaſure, and as they liſt themſelves, abuſing the Power with which they were Entruſted; Oppreſs their Cities with borrowing, the Common People, ſome with Taxes, ſome with Penal Statutes, others with

with exceſſive Subſidies and Impoſts, without Meaſure and without End. Or if ſome more moderate do releaſe the exceſs of theſe Grievances, they do it not in reſpect of the Common good, but for their own Private ends, permitting their Subjects to be at quiet that they may live at eaſe themſelves; or elſe to gain to themſelves the name of being Mild and Juſt: Others moſt ſeverely puniſh guilty Offenders, Confiſcating their Goods, and ſetting great Fines upon their Heads, not carring how many they take in the ſame Premunire: For as the Offences of Delinquents are the ſtrength of Tyrants, ſo does the Multitude of Offenders enrich Princes. Being in *Italy*, I had the honour to be very familiar with a powerful Prince, whom when I once adviſ'd to ſuppreſs the Factions of the *Guelphs* and *Gibellines* within his Dominions, he confeſs'd to me ingenuouſly, that by means of thoſe Factions, above Twelve thouſand Duckets came every Year into his Exchequer. Now where the Nobility Command in chief, there is nothing but Jealouſie, Hatred, and Emulation. Rarely therefore they agree in Amity, every one ſeeking to be Chief, and to make his own Sentence paſs. Hence Factions, Seditions, Slaughters, Civil War, and at length, the Total Ruine of the Commonwealth. Whereof there are infinite Examples in the Hiſtories both of the Greeks and Latins. And at this day in moſt of the Cities of *Italy*, the Effects of thoſe miſcarriages are to be ſeen. But Popular Government is Univerſally accounted the moſt deſtructive, and worſt of all. *Apollonius* with many Reaſons diſſwades *Veſpatian* from it. And *Cicero* Affirms, That there is neither Reaſon, Council, Diſcretion or Diligence among the Vulgar People; as the *Poet* alſo ſings,

By oppoſite deſires and humours led,
Th' uncertain Vulgar move, once taking Head,

Orhanes

Orthanes the *Persian* also asserts, that there is nothing more insolent, nothing more stolid; nothing more propper to the Rabble, than to know? nothing but headlong, like a Current, to carry all busines before 'um. *Demosthenes* calls the people an Evil Beast. *Plato*, a Monster with many heads; which *Horace* doth not forget, and *Phalaris* writing to *Egesippus*, *All multitudes*, saith he, *are rash, mad, slothful, apt to change their Opinion, perfidious, uncertain, treacherous, heady, fraudulent, good for nothing but to make a noise, easie to love or condemn.* Hence it follows, that he who in governing the Commonwealth strives to please the people, must be contented to submit to a hundred undeserved Contumelies: *Lycurgus* being ask'd why he had not erected a Popular Government in his City, *Rather do thou*, saith he, *submit to a Popular Government in thy house.* *Aristotle* also in his *Ethicks* condemns the government of the people to be the worst of all, but the rule of one person to be the best: for the Commonalty is the Ring-leader of Errour, the Mistres of evil Customs, and a rude heap of Mischief. No Reason, no Authority, no Perswasions can move, where it either wants knowledge, or is in contempt: Therefore are the Vulgar so indocible and obstinate against all perswasion, whose Nature is so unconstant, always desirous of Novelty, despising the present Authority, not to be curb'd by the learned admonitions of the wise, by the Precepts of their Ancestors, Authority of Magistrates, or Majesty of Princes. This we find verifi'd in *Socrates*, question'd by the *Athenians* about his opinion of the Gods; In *Capys* the *Trojan*, delivering his judgement about the bringing in of the *Grecian* Horse; In *Magius* the *Campanian*, advising that *Hannibal* should not be received into the City; In *Paulus Emilius* perswading not to fight at the Battel of *Canna*; Lastly, in so many of the predictions of the

the Prophets of God, no way obey'd or hearkned to by the People of the *Jews*. Moreover, as to the Laws and Statutes of the People, how is it possible that any of them should be good or profitable, seeing that it is impossible for the popular Multitude to understand which are good, and which are evil? the greatest part whereof are ignorant labouring Handicraft People, not led by Reason, Justice, or Equity, but consisting only in Number, where there are generally more bad than good: Neither is the determination of Affairs led by Judgment, but guided and turn'd to and fro according to the favour, number and affection of the Multitude: Which *Pliny* the younger affirms; for the decrees and choices of the People are number'd, not consider'd. For in popular Consultations that always carries the day, which not the wisest but the greatest number think most convenient; among whom, while they all account themselves equal, there is nothing more unequal than that Equality it self. Nothing therefore can be rightly ordered by the promiscuous heat and headlong fury of the Multitude; nor can any thing be rightly amended, that shall be found amiss and disadvantageous to the Commonwealth: rather, those Statutes and Decrees which are made and confirm'd, and found to be most wholsome for the publick good, by the rage of the inconsiderate Multitude, are overturn'd and abrogated. Now among all these so various forms of Rule, and administrations of Government, most Authors have another, compounded of two particular kinds: Such an one did *Solon* compose, partly of the Nobles, partly of the People; so making his publick Honours communicable to all. Others thought fit to frame their Political Rules by making a mixture of all three together. Such was the Government of the *Lacedemonians*, for they had a King who was perpetual; but he had little or no Command,

only

only in time of War: then had they a Senate choſen out of the richeſt and wiſeſt part of the Nobility; moreover, out of the Common People they Created Ten perpetual *Ephori*, who had power of Life and Death, and were Controulers both of the King and Senate, being Elected out of the Vulgar People. Among the *Romans*, the Authority of the Senate plainly ſhew'd that there was an *Ariſtocracy* mix'd with their *Democracy*; and we find that many things were commanded by the Senate, many things by the People. And at this day, though in many places Kings and Princes do rule at their own pleaſures, yet do they make uſe of the chief Nobility and Gentry in the ſeveral Counties and Provinces of their Kingdoms, to tranſact many Affairs, and of great conſequence: from whence hath aroſe a queſtion, which it is moſt ſafe to live under, a good Prince and bad Counſellors, or good Counſellers and a wicked Prince. *Marius Maximus*, *Julius Capitolinus*, and others, chuſe the latter; notwithſtanding that many grave Authors are no way willing to conſent to them; finding by experience, that evil Counſellors may be corrected ſooner by a good Prince, than an evil Prince be amended by good Counſellors. However, for the good government of a Commonwealth or Kingdom, it is not Philoſophy, nor Kingcraft, nor any other Science that can avail, but the Integrity, Fidelity, and Ability of the Ruler: for a ſingle Perſon may govern beſt, ſo may a few, ſo may the People, provided that in each there be the ſame intention of Unity and Juſtice; but if the deſigns of each be evil, then can neither rule as they ſhould. But that which convinces the ſtrange raſhneſs of Men addicted to Rule, is this, that when Men in their ſeveral Stations, ſome plainly confeſs themſelves ignorant how to Plough and Sow, how to keep Sheep, ſome how to guide a Ship, or govern a Family; yet there is no Man who does not think

think himſelf ſufficiently gifted to bear Office in a City, to act a King or Prince, or to command great Nations and People, which is the moſt difficult thing.

CHAP. LVI.

Of Religion in General.

TO the perfect Weal of a State or Kingdom, Religion is of main concernment, which is a certain Diſcipline and Canon of outward Rites and Ceremonies, by means whereof, as by certain ſigns, we are admoniſh'd of our Internal and Spiritual Duties. *Cicero* defines it to be a Diſcipline teaching us to exerciſe the Ceremonies of Divine Worſhip with a reverent *Famulatu*: which that it is moſt uſeful and neceſſary for all Cities and Governments, the ſame *Cicero*, together with *Ariſtotle*, firmly holds. For thus ſaith he in his *Politicks*, *It behoves a Prince above all others to ſeem Religious.* For the People are of Opinion, that ſuch Rulers will do 'um no harm; and they will be the more afraid to Plot againſt them, by how much the more they think themſelves defended by the Gods. Now Religion is ſo deeply Rooted in Men by Nature, that it makes the difference more plain betwixt them and Beaſts, than Reaſon. Now that Religion is thus Naturally grafted in us, *Ariſtotle* confeſſes; beſides that it is apparent from this very experiment, That as often as we are oppreſſed with any ſuddain Dangers, or put to any ſuddain Affright, preſently before we ſearch into the Cauſe, or ſeek for any other help, we flye to Cœleſtial Invocation; Nature it ſelf teaching us, without any other Inſtructor, to Implore Divine Aſſiſtance. From the Beginning of

the World we find, that *Cain* and *Abel* did Religiously Sacrifice to God; though *Enoch* were the first that taught the Forms and Ceremonies of Divine Worship; for which reason the Scripture saith, *That then the name of the Lord first began to be call'd upon.* After the Flood, how many several Laws and Ordinances of Religion were Instituted by several Persons in several Nations! For *Mercury* and King *Menna* taught the *Egyptians* their Forms of Worship. *Melissus*, the Foster-Father of *Jove*, instructed the *Cretans* in their Ceremonies. *Faunus* and *Janus* Instituted the Rites of the *Latines*. *Numa Pompilius*, those of the *Romans*. *Moses*, those of the *Hebrews*. *Cadmus* also, the Son of *Agenor*, is said to have brought out of *Phœnicia* all those Solemn Mysteries, Consecrations of Images, Hymns, Festivals, and other Sacred Rites and Customs, performed in Honour of the Gods; which were afterwards in use among the *Grecians*. Neither did they only give names to the Gods; but also Ordain'd what Rites and Ceremonies should be due to each. They held, that there were certain *Numens* the Protectors of Criminal Offences, and ascrib'd a Deity to Diseases, and evil Accidents: Therefore did the *Romans* Worship *Jove* the Adulterer, and Dedicated a publick Temple to the Goddess *Feaver*, and in their *Esquiliæ* plac'd and Altar to Misfortune. In Hell they also found out Deities to adore, and the Prince of Darkness, Satan, the most miserable, and the lowest of all, they made a shift to Worship, under the Names of *Pluto*, *Dis* and *Neptune*, assigning to him for a Keeper the Three-headed *Cerberus*, that greedy Monster that Compasses the Earth seeking whom he may devour; sparing none, hurtful to all, the Accuser of all Men.

From Captive Souls, the Lord of Stygian *Lands,*
For past Offences, Punishment demands:

'Gainst

'Gainſt all the ſhades, remorſeleſs Rage he breaths;
With Furies compaſs'd, and a thouſand Deaths.
Here ſundry ſounds of ſundry wayling Pains,
There Thouſand Torments ſhake their diſmal Chains.

Th' *Egyptians*, together with their Deities, adore Brute Beaſts and Monſters; and there are at this day that Worſhip Idols and Images. At this day likewiſe a great part of the World, as the *Turks*, *Saracens*, *Arabians*, and *Moors*, give Divine Honours to *Mahomet*; though the Author, or firſt Founder of a moſt abſurd Religion: and the *Jews*, yet perſiſting in their folly, believe their *Meſſiah* yet to come. Among us Chriſtians, ſeveral Popes, ſeveral Councils, ſeveral Biſhops have preſcrib'd ſeveral Varieties and Forms of Worſhip: differing among themſelves, either touching the manner of the Ceremonies, Meats lawful, Faſts, Veſtments, Publick Ornaments: or elſe about Clerical Promotions and Tithes. But one thing overcomes the admiration of Wonder it ſelf, to ſee how theſe ambitious Men think to climb Heaven, by the ſame ways that *Lucifer* fell from it. Neither do all theſe Laws and Rules of Religion lean upon any other Foundation than the meer Opinions and Pleaſure of their Founders. Conſider from the Beginning of the World how many there were, how many there are, ſeveral Inventions of Religion; how many Ceremonies, how many Hereſies, how many Opinions, how many Decrees, how many Canons; yet cannot Religion lead Men in ſo many Ages to the right Path of Faith without the word of God: which being once made Fleſh, and Triumphing over his Enemies on the Croſs, Temples and Idols were thrown down, and the Powers of Numens and Oracles ceas'd.

The Voice of Pytho's *gone, that ſeldom cri'd.*
Apollo *too, ſo many Ages heard,*

Is now in silence lock't.
Thy Service done, to thine own Country go;
Return to thine own Altars down below.

For no sooner the Word of God came to shine in the World by the manifestation of the Gospel, but all the Gods of the *Heathen*, being as it were Thunderstruck, fell to Destruction, according to the saying of Christ in *Luke*, *I saw Satan falling from Heaven like Lightning*. How far this concerns Faith, Theology, and the Decrees of the Canonists, we shall discourse hereafter: For now we are only treating of Religion, so far as to those Mysteries contained therein, which concern the benefits of the Priest, or that suffice to render the outward face of the Commonwealth sumptuous with Images, Statues, Temples, Phanes, Chappels, Dignities, Pomp and Riches of the Ministers and Ecclesiastical Officers, of which I have Disputed at large, in my Dispute upon the *Theological Decrees*, held by me at *Collen*, in the Year 1510: and therefore I shall the more briefly pass them over now, yet show you, that among those things which were set apart for the decency of Worship, and most proper for the safety of Mens Souls, not a little of the Tare of Vanity and Destructive Superstition has been mix'd.

CHAP. LVII.

Of Images.

THe Worship of Images has not been anciently by all people admitted: For the *Jews*, as *Josephus* relates, after they had been so often chastized, and indeed at first the most strict observers of the Law, did abhor

abhor nothing more than the making of Images. For the commands of God, delivered by *Moſes*, did utterly prohibit the uſe of Images, either in Temples or in any other place. And *Euſebius* teſtifies, that among the people call'd *Seres*, the adoration of Images was by Law abſolutely forbidden. Neither do we read either in *Clement* or *Plutarch*, that (for ſo *Numa* had decreed) there was any Image to be ſeen, or that was ſpoken of, for above a hundred and ſeventy years after the building of the City. Which alſo St. *Auſtin* alledges out of *Varro*, whoſe words moſt clearly witneſs, that there was no Image or Idol in the City for one hundred and ſixty years; and that afterwards it came to paſs, that by reaſon of the Multitude of Images and Idols, the Worſhip of the Gods was not only neglected, but had in contempt. The *Perſians* alſo, as *Herodotus* and *Strabo* witneſs, never ſuffered Images among them. On the other ſide, in the Honour of Idols, there were none more Superſtitious and dotingly ſtupid than the *Ægyptians*, from whence that Impiety, as from a corrupted Fountain, over-ran other Nations; which Superſtitious Cuſtoms, and falſe Religion of the *Heathens*, when the ſame People became to be Converted to the Chriſtian Faith, did not a little contaminate the Purity of our Religion; introducing Idols and Images into our Church, together with many Barren Pomps and Ceremonies, of which there was nothing thought of among the Ancient and Primitive Chriſtians: Nor can it be imagin'd how ſtrongly and ſuperſtitiouſly Idolatry is riveted into the Minds of the Unlearned Multitude by the means of Images; the idle Prieſts among the Catholicks conniving thereat, as reaping not a little benefit thereby. 'Tis true, they endeavour to defend themſelves by the help of St. *Gregory*'s Words; who ſaith, *That Images are the Books of the Vulgar, whereby the Memory of things is by them the*

more easily retain'd; so that by these, they who cannot read, may yet be taught, and by the sight thereof be drawn to the Contemplation of God. However, these are but the humane Comments and Suppositions of Palliating St. *Gregory*; and though that good Man might in some sort approve of the Images themselves; yet it cannot be thought that he did any way allow the Worship thereof. For it is no part of our duty to learn from the Forbidden Book of Images, but from the Book of God, which is the Scripture. He therefore who desires to know God, let him not endeavour to obtain that Knowledge from the handy-work of Painters and Statuaries; but according to the Direction of St. *John, Let him search the Scriptures what testimony they give concerning him.* And they who cannot read, let them hear the Word of the same Scripture, where St. *Paul* pronounces, *That Faith comes by hearing*; and what Christ in another place saith, *My Sheep know my Voice.* As also what in another place he avers, *No man can come to him unless the Father draw him, and no man cometh to the Father but by Christ himself.* Why then do we take the Glory from God, giving it to Pictures and Images, as if they could draw us to the Knowledge of the most Divine Being? To this we may add the vain and immoderate Worship of idle Reliques. We confess, That the Reliques of the Saints are Holy, and that they shall one day shine with the Glories of Eternity; Yet to give them Adoration as to the Reliques of Deities that hear our Prayers, is a most stupid piece of Fascination. Lest therefore we fall into Idolatry and Superstition, it is the safest way for us not to fix our Faith upon visible things. But the Covetous Generation of the *Romish* Clergy, greedy after gain, raising matter to feed their Avarice, not only out of Wood and Stones, but also from the Bones of the Dead, and Reliques

of

of the Saints, make them the Inſtruments of their Rapine and Extortion. They ſhew the Sepulchres of the Saints; they expoſe the Reliques of Martyrs, which no man muſt ſo much as touch or kiſs, but for money. They adorn their Pictures, ſet out their Feſtivals with great Pomp and State, they extol 'um for Saints, advance the Fame of their Miracles, utterly diſagreeing in their Lives and Converſations, from the Lives and Examples of thoſe whom they praiſe. Theſe were the Men to whom our Saviour ſpoke, when he cry'd out, *Woe be to you that build up the Sepulchres of the Prophets like to thoſe that ſhew them.* Like to the Heathen, to every Saint they allot his proper charge; to one with *Neptune* they ſhare the Command of the Seas, and power of Deliverance from the dangers thereof: to another with *Jupiter*, to have the Dominion of Thunder: to another with *Vulcan* to controul the Fire: to another they pray with *Ceres* for ſeaſonable and plentiful Harveſts: to another with *Bacchus* they give the Charge of their Vintages and Vines. The Women alſo have their Deities, from whom, as from *Lucina*, they beg for Children, and the cure of Barrenneſs: and another, by whoſe Power they either Appeaſe, or Revenge themſelves upon their Angry Husbands. Others there are, to whom they give the priviledge of recovering and finding Loſt Goods. Neither is there any diſeaſe which has not its peculiar Phyſician among the Saints. Which is the reaſon that Phyſicians do not get ſo much as Lawyers; there being no ſort of Action, though never ſo juſt, that ever could boaſt of a Saint for its Patron. 'Tis true, the *Papiſts* aver, That as the Soul in every Member Diſplays a ſeveral Act; and every Act, as it is variouſly diſpos'd, receives a diſtinct Power, as the Eye to ſee, the Ears to hear: So Chriſt in his Myſtical Body, of which he is the Soul, by his ſeveral Saints,

as Members accommodated to the ſame Body, doth Adminiſter and Diſtribute the ſeveral gifts of his Grace to the Inferiour Creatures; and that to every Saint is allotted a particular operation for the diſperſing of ſeveral Graces, according to the variety of Graces given to each Man. But this Conjecture, as being one of *Agrippa*'s Vanities, for which there is no ground in Scripture, we cannot reckon among the Vanities of Science, but as a peculiar Invention of his own.

CHAP. LVIII.

Of Temples.

NOW as concerning Temples, there was nothing wherein the Superſtition of the *Gentiles* was more eminent, who to every Deity were very curious in Building particular Temples; after whoſe Example, the Chriſtians afterwards Dedicated their Temples to particular Saints. Yet there were many Nations that never made uſe of any Temples; and *Xerxes* is reported to have burnt all the Temples throughout *Aſia*, at the perſwaſion of his *Magicians*, believing it to be an Impious thing to incloſe the Gods in Walls. But of theſe Temples *Zeno Citicus* Diſputed formerly in theſe words; *To build Churches and Temples*, ſaith he, *it is no way neceſſary: for nothing ought to be accounted Sacred by Right, nothing to be eſteemed Holy, which men themſelves Build.* Among the *Perſians* of old there were no Temples; Neither was there among the *Hebrews* from their firſt beginning, but only one Temple Dedicated to Divine uſe, which was Built by *Solomon*, of which however it is thus written in *Iſaias*; *Thus ſaith the Lord, The Heaven is my ſeat, the Earth*

the

the footstool for my feet, what is this house which thou buildest for me? And *Stephen*, the Protomartyr adds, *Solomon built a House, but the most High Inhabits not in places made with Hands.* And *Paul* the Apostle saith to the *Athenians*, *God dwells not in Temples made with hands: for being the Lord of Heaven and Earth, he is not serv'd by mens hands, who wants not their help.* However he teaches, that Humane Nature, even Men themselves Holy, Pious, Religious, Devout to God, are the most acceptable Temples to God: as he asserts, writing to the *Corinthians*, *Ye are the Temple of God, and the Spirit of God dwells in you; the Temple of God is holy, so ought you to be.* Moreover *Origen* writing against *Celsus*, confesses, That at the first beginning of Christian Religion, and long after Christ's Suffering, there were no Churches Built; Confirming by many Arguments, that among Christians they avail neither to the right Worship of God, not to the Honour of true Religion. Therefore saith *Lactantius*, *Temples are not to be made to God of Stones piled up to an immense height, but there is a Place to be reserv'd in the Heart of every Man, where his Thoughts ought to retire when they are taken up in Religious Exercise.*

Not Temples made with hands th' Almighty hold;
Just men are the true Temples made of Gold.

And Christ sends his Adorers not into the Temple, not into the Synagogues, but into their private Closets to pray. And we read, that he himself did many times appear with the Multitude in the Cities, in the Temple, in the Synagogue, when he made his Sermons; but he went into the Mountain to Pray, where he spent the Night in Prayer. However, the Church, that does nothing but by the inspiration of the Spirit of God, when the Christian Religion began to increase,

increaſe, and that Sinners entred into the Temple with the Godly, the weak with the Strong in Faith, and as they entred the Ark of *Noe*, the Clean with the Unclean, did then Ordain certain Temples, Chappels, Churches, and ſeparated Places free from Prophane buſineſs, wherein the Word of God might be Publickly Preached to the Multitude, and the Sacraments might be more decently and orderly Adminiſtred; which have ſince been held by the Chriſtians in moſt Venerable Eſteem; and being guarded with the Immunities of ſeveral Princes, have encreaſed to ſuch a vaſt Number, augmented with the Addition of Monaſteries, Abbies, and the like, that it is very neceſſary that many of them ſhould be cut off as ſuperfluous and unneceſſary Members. And here we cannot be unmindful of another Enormity, which is the ſuperbity of Building, wherein vaſt ſumms of Alms and Sacred money is expended; which, as we have obſerved before, would be more fitly and honeſtly employ'd in the maintenance of the true Poor of Chriſt, the true Temples and reſemblances of God, many times ready to periſh for hunger, thirſt, cold, labour, ſickneſs, and want.

CHAP. LIX.

Of Holy-Days.

HOly-days, both among the *Gentiles* as among the *Jews*, were always in great eſtimation; who did all at certain times of the year, and upon certain days, ſet apart ſeveral Holy-days for Divine worſhip upon ſeveral occaſions; as if it were lawful to be more religious or more ungodly at one time than another; or that it were the pleaſure of God to be worſhipped more

more at one time than another: which St. *Paul* objects to the *Galatians* as a shame, writing to them after this manner: *Ye observe days and months, and times and years: I fear I have labour'd for you in vain, and without a cause.* Concerning which when he admonishes the *Colossians*, he commands them in these words: *Let no man judge you for meat or drink upon a Holy-day, or of the New-moon, or of the Sabbath, which are members of future things.* For to true and perfect Christians there is no difference of days, who are always feasting and pleasing themselves in God, always keeping a perpetual Sabbath; as *Isaiah* propheſied to the Fathers of the *Jews:* The time shall come that their Sabbath shall be taken away; and when the Saviour comes, there shall be a perpetual Sabbath, and perpetual New-moons. However, for the sake of the common people, and the more illiterate part of the Church, the Holy Fathers did institute Holy-days, that they might have liberty and vacancie to come and hear the Word, and to celebrate Divine Worship, and for receiving the Sacraments; yet so that the Church should not be subservient to the days, but that the days should be subservient to the Church. Therefore did the Fathers ordain certain Holy-days wherein the common people were exhorted to abstain from worldly business and bodily labour, whereby they might be the more free to serve God, the more at leisure to pray and think upon Divine matters, to be present at Service and Sermons, and to tend to such other Duties as might most directly tend to their Salvation. But that same perverter of Equity, that destroyer of all Order and Decencie, that Author of all Evil, the Devil, endeavouring to pull down whatever the Holy Ghost sets up, hath neer demolish'd this Tower of Beauty also. While we behold the greatest part of Christians not converting this Holy leisure of Holy-days to

the

the exercises of Prayer, or hearing the Word of God, but spending their precious time in the corruption of all good Manners, Dancing, Stage-playes, lewd Songs, idle Sports and Games, Drinking, Feasting, Visiting, and in all Worldly and Carnal works quite opposite to Spiritual. As *Tertullian* speaks of the solemn Feasts of the *Cæsars*: *They were wont*, saith he, *to make a great stir, to bring forth into the publick street their Fires and their Chorus's, to junket in the High-way, to make a Tavern of the whole City, to pour Wine down one anothers throats by violence, then to run headlong to do all manner of mischief, and to please themselves in all manner of filthy Lust.* Are we not therefore deservedly to be condemned, who celebrate the Festivals of Christ and his Saints after such a lewd fashion? I confess we do not find many Heretical Disputes concerning Holy-days, omitting the madness and Blasphemy of the *Manichæans*, and the pestiferous opinions of the *Cataphrygians*; yet had they like to have occasion'd a great breach in the Church, when Victor the Pope excommunicated all the Eastern and Southern Churches for not keeping *Easter-day* according to the direction of the Western Decrees; who not-withstanding was notably resisted, among others, by *Polycrates* Bishop of *Asia*. *Ireneus* also Bishop of *Lions*, though he observed *Easter-day* as was commanded by *Victor*, yet with great freedom undertook to chide the Pope, for that he had, contrary to the Example of his Predecessors, as a disturber of the Peace, lopp'd off so many Limbs of the Church, not for any Errour in point of Faith, but onely for disagreeing in point of Ceremony from the Church of *Rome*. 'Tis true, there have been many Decrees of Popes and Councils to confirm and settle the observation of *Easter-day*, and many Ecclesiastick Computations have been made, for the better finding out of the true day: And yet to this very hour they could

could never find out a certain day, or that was Universally obſerv'd through the whole World at one and the ſame time. A very worthy buſineſs indeed, that for the humour of one obſtinate Pope, whe whole Church ſhould ſuffer Shipwrack.

CHAP. LX.

Of Ceremonies.

OF the Members of Religion, the Pomp of Rites and Ceremonies in Habits, in Veſſels, in Lights, in Bells, in Organs, in Singing, in Perfumes, in Poſtures, in Pictures, in the choice of Meats and Faſts, and the like, have been receiv'd and approv'd with great Adoration and Veneration by the Multitude, eſpecially Papiſtical, who underſtand no more than what they ſee with their Eyes. *Numa Pompilius* firſt Inſtituted Ceremonies among the *Romans*, thereby to invite a rude and fierce People, that had obtain'd a Kingdom by Violence and Rapine, to Piety, Truth, Juſtice, and Religion: ſuch were the *Ancylia* and *Palladium*, the Sacred Pledges of the Empires Safety; the double-Fronted *Janus*, Arbiter of Peace and War; The Fire of *Veſta*, over which a ſhe-*Flamin* did continually Watch: The Year alſo divided into Twelve Months, with the Variety of Good and Evil Days. The Sacerdotal Dignity divided into *Pontifexes* and *Augurs*; their various Ceremonies of Sacrifices, Supplications, Shews, Proceſſions, Temples; of which the greateſt part, as *Euſebius* teſtifies, has been Tranſlated into our Religion. But God himſelf, who delights not in Fleſh and Humane Signs, contemns and deſpiſes theſe Carnal and Exteriour Ceremonies. For he is not to be

Worſhip'd

Worſhip'd with Corporal Actions, *Eye-pleaſing* Works, or Carnal Adoration, but in Spirit and Truth by Chriſt Jeſus. For he looks upon the Faith, conſidering the inward Thoughts and Intentions of Men; the ſearcher of Hearts, that ſees the very Secrets of the Soul. Therefore thoſe Carnal and outward Ceremonies no way advance us toward God, with whom there is nothing acceptable but Faith in Jeſus Chriſt; with a perfect imitation of his Charity, and an unſhaken hope in his Salvation and Reward. This is the true Worſhip, ſpotleſs from all Contamination of External and Carnal Ceremonies; wherein St. *John* inſtructing us, ſaith, *That God is a Spirit, and to be worſhip'd in Spirit and Truth.* This ſome of the Ethnick Philoſophers were not ignorant of; therefore *Plato* forbid that any Ceremonies ſhould be uſed in the Worſhip of the moſt high God. For there is nothing wanting to him, who is althings himſelf; only it is requiſite that we ſhould adore him, by returning our thanks to him for all things. Neither have we any thing more grateful to return to God, than Praiſe, Glory, and Thanks. Neither will it ſerve for an Objection, to inſiſt upon the Sacrifices, Rites, and Ceremonies of the *Moſaical Law*, as if God had taken delight in them. For God brought them not out of *Ægypt* to offer up Sacrifices and Incenſe to him; but that forgetting the Idolatry of the *Ægyptians*, they might hear the Voice of God, and obey him in Faith and Truth, to the obtaining of their Salvation. Now the reaſon that *Moſes* inſtituted Sacrifices and Ceremonies among them was, that he bare with their Infirmities, and yielded to the hardneſs of their Hearts, indulging a ſmall Error, to recall them from things more unlawful, directing their Sacrifices to God, and not to Devils. For thoſe things were not principally Inſtituted, but by conſequence; neither could that Law oblige them otherwiſe, than

as

as it was approv'd by the People. Therefore *Moſes* when he produc'd the Laws of Ceremonies, he collected the ſuffrages of the Elders and the people, whereby to render them more pliable to his commands. Therefore might that Law be chang'd according to the alteration of times and manners, and was at laſt totally abrogated; but the Law of God delivered in the Tables of Stone, that is perpetual. For ſo God ſpake by *Jeremiah*, *Why do ye offer to me Frankincenſe of Saba, and Cynamon fetch'd from a far Country? Your Holocauſts and your Sacrifices have not pleaſed me.* And again by the ſame Prophet, *Thus ſaith the Lord, Put your burnt-offerings to your ſacrifice, and eat fleſh, for I ſpake not to your Fathers, nor commanded them when I brought them out of the Land of Egypt, concerning ſacrifices and burnt-offerings; but this thing commanded I them, ſaying, Obey my voice, and I will be your God, and ye ſhall be my people; and walk ye in all the ways that I have commanded you, that it may be well with you.* And *Iſaiah* 43. 23. *Thou haſt not brought me,* ſaith the Lord, *the ſheep of thy burnt-offerings, neither haſt thou honoured me with thy Sacrifices; I have not cauſed thee to ſerve with an Offering, nor wearied thee with Incenſe; thou boughteſt me no ſweet ſavour with money, neither haſt thou made me drunk with the fat of thy Sacrifices: but thou haſt made me to ſerve with thy ſins, and haſt wearied me with thy iniquities.* And Chap. 66. v. 2 *To him will I look, even to him that is poor, and of a contrite ſpirit, and that trembleth at my words. For it is not thy fat fleſh that ſhall cleanſe thee from thy iniquities.* For Chap. 58. v. 5. *It is ſuch a faſt that I have choſen,* verſ. 6. *to looſe the bands of wickedneſs, to take off the heavy burthens, to let the oppreſſed go free, and that ye break every yoke,* verſ. 7. *To deal thy bread to the hungry, and that thou bring the poor that wandreth, into thy houſe: when thou ſeeſt the naked, that thou*

cover

cover him, and hide not thy ſelf from thine own Fleſh. Verſe 8. *Then ſhall thy light break forth as the morning, and thy health ſhall grow ſpeedily, thy righteouſneſs ſhall go before thee, and the glory of the Lord ſhall compaſs thee.* Verſe 9. *Then ſhalt thou call, and the Lord ſhall anſwer, Here am I.* I will not deny, but that as by *Moſes* and *Aaron* formerly in the Synagogue, and after him by the ſucceeding Prieſts, Judges and Prophets, even to the Scribes and Phariſees; ſo alſo in the Chriſtian Church it was the practice of the Apoſtles, Evangeliſts, Fathers, Prieſts and Doctors, to deck and adorn her with decent Rites, Ceremonies, and Inſtitutions, to render her a more amiable Bride to her Celeſtial Spouſe. To which later Ages have added many things too much ſavouring of Humane Weakneſs. But as it often happens, that that which is provided as a Remedy, turns oftentimes to nouriſh the Diſeaſe; ſo happens it now with the Ceremonies of the Church, that through the folly of Popiſh Superſtition, Chriſtians are now adays more clogged with continual innovations than were the *Jews* of old; and, which is worſe, though theſe Ceremonies are many of them neither good nor bad in themſelves, but things indifferent; yet the ſuperſtitious people groping in the dark of Popery and Superſtition, place a greater belief in them, and obſerve them more ſtrictly than the Commands of God: the Biſhops, Abbots, Monks and Prieſts conniving all the while thereat, and well providing thereby for their Bellies. Now theſe Ceremonies, though they have been the occaſion of few Hereſies againſt the Faith, yet have they introduced innumerable Sects into the Church, and have been the ſeed of many Schiſms. For from hence it came to paſs, that the *Greek* Church was ſeparated from the *Romans*, while the one Conſecrated *Unleavened*, the other *Leavened Bread*; when it matters not which, ſo the Bread

be

be consecrated. Hence the *Bohemian* Church separated from the *Roman*, that they might administer the Sacrament in both kinds; but as St. *Paul* saith, *Gal.* 6. 15. *Neither circumcision availeth, nor uncircumcision, but* the observance of the Commands of God, which the same Author in the same place calls, *the new creature.* Therefore it is a most abominable piece of Iniquity, for such slight causes, and about things indifferent, to disturb the Unity of the Church, and divide the Body of Christ; and as our Saviour objects to the *Pharisees*, to *Cleanse the outside of the Cup, and swallow a Camel.* Therefore by the providence of God the Pope did himself little good, when he was so stingy against the Leaven of the *Greeks*, and the *Bohemian* Cup.

CHAP. LXI.

Of the Magistrates, and Superiours of the Church:

IN the Government of the Church it is necessary to make use of Ecclesiastical Magistrates and Officers, for the avoiding confusion. Now whatsoever is done in the Church, either for Ornament or for the increase of Religion, whether it be in the Election of Overseers, or in the Institution of Ministers, unless the same be done by the instinct of the Divine Spirit, which is the Soul of the Church, it is altogether impious, and contrary to the Truth: For whosoever is not call'd to the great Office of the Ministry, and Dignity of Apostleship by the Spirit, as was *Aaron*; and whoever enters not in at the door which is Christ, but gets another way into the Church through the win-

dow, that is to say, by the favour of men, by purchasing Voices in Election, or by superiour Power; certainly such a one is no Vicar of Christ or of his Apostles, but a Thief and an Impostor, the Vicar of *Judas Iscariot*, and *Simon* the *Samaritan*. Therefore it was so streightly provided by the ancient Fathers in the Election of Prelates, (which they therefore call the Sacrament of Nomination) that the Prelates and Apostles who were to be Overseers of the Ministers of the Church, should be Men of most unspotted Integrity in their Lives and Conversations, powerful in sound Doctrine, able to give a reason of all their doings: But the ancient Constitutions of falling from their Majesty, and the late Pontifical Jurisdiction by damnable Custom getting a head, such a sort of Popes and Prelates now adays ascend into the Throne of Christ, such as were the *Scribes* and *Pharisees* in the Chair of *Moses*, who talk and do nothing, binding heavy burthens to the shoulders of the people, to which they will not put the stress of a little finger: Meer Hypocrites, performing all their works to be seen of men, making a shew of their Religion as it were in Scenes; they covet the chief Seats at Feasts, in Schools, in the Synagogues; the upper hands in the Streets, and to be saluted with the ponderous appellations of Rabbi and Doctors. They barricado up the Gate of Heaven, not only not going in themselves, but excluding others. They devour Widows Houses, jabbering long Prayers, travelling Land and Seas to seduce Children and ignorant Persons; that having by the addition of one Proselyte encreased their forlorn number, they may with a more numerous train enter the Regions of Fire prepared for them. With their idle Legends and Traditions, they corrupt the most Holy Laws of Christ; and neglecting the true Temple of God, the living Images of the Son of the Father,

ther, and the Altars of the peoples Souls, with a covetous eye ſeek after only Gold and Gifts; and minding the more profitable and ſiniſter parts of the Law, are very ſtrict in their Decrees touching Tithes, Oblations, Collections, and Alms; Tithing Fruits, Cattel, Money; not ſparing alſo things of the ſmalleſt price, as Mint, Aniſe, and Cumin, for which, barking like Dogs, they daily contend with the People in the Pulpit. But as for the more weighty and right-hand-works of the Goſpel, Law, Chriſtian-Juſtice, Judgment, Mercy, Faith, theſe they altogether neglect, ſtumbling at a little Stone, but leaping over a great Rock; blind Guides, falſe and treacherous, a Generation of Vipers, whitened Sepulchres; outwardly in their Miters, Caps, Habits, Garments, and Cowls, making a ſhew of Simplicity and Sanctimony, within full of Filth, Hypocriſie, and Iniquity; Whoremongers, Dancers, Players, Pimps, Gameſters, Gluttons, Drunkards, Sorcerers, who being advanc'd to Biſhopricks, Cardinalates, Abbeys, and the like, not by vertue of their deſerts, but either by ſervile Flattery, Gifts, favour of Princes, or affection of Friends and Kindred, under the Mask of Hypocriſie heap to themſelves private Riches; devouring the goods of the Poor, making Fairs and Monopolies of the Alms of our Predeceſſors, waſting them again in Brothel-houſes, Gaming, Hunting, and in all manner of Riot and Luxury.

——Who Cure of Souls neglecting quite,
In Horſe and Hounds place all their chief delight.

They perplex the People, ſet Kings and Princes together by the Ears, ſollicite Wars, pull down Churches which the Devotion of their Anceſtors rear'd, to build ſtately Palaces in their places, clad in Purple and

Gold, to the great loss and impoverishment of the People, infamy of Religion, and insupportable burden of the Common-wealth; whom the famous *Bernardus Clarevallensis* in a Sermon at the opening the general Synod of *Rheimes*, before the Pope, openly stil'd, not instead of Shepherds Mercenary, not instead of Mercenaries Wolves, but instead of Wolves Devils. Now as for the Pope himself, as the Bishop *Camotensis* complains, he is the most intolerable and burthensome of all, whose pomp and pride never any the most haughty Tyrant yet equall'd. And yet they boast, that the safety of Religion and the Church is establish'd only in them, who throwing the burthens of Religious Duties, and the Ministry of the Gospel, which is the true Pontifical Function, upon their Inferiours, sit at the Helm making their own Laws, and receiving the benefits and profits of the Church, themselves in the mean while as idle, as they are full of iniquity. And making us believe, that the Pontifical Chair either admits none but Holy Men, or else makes them so; thence they think it lawful for them to perpetrate any manner of wickedness. A perfect Example of all which *Crinitus* gives us in *Boniface* the 8th. This is that great *Boniface* who did three Great and Miraculous things; who Cousening *Clement* with a counterfeit Message from Heaven, caus'd him to resign the Pontifical Chair to him; who compil'd the Sixth Book of *Decretals*, and made the Pope Lord and Supream in all things. Lastly, who Instituted the Jubilee, Erecting Fairs for Indulgences, extending his Jurisdiction as far as Purgatory. I omit those other Monsters of Popes, such as was *Formosus*, and those other Nine that followed him; neither do I insist upon those other of later times, as *Paulus*, *Sixtus*, *Alexander*, *Julius*, most famous Disturbers of the Christian World. I pass by *Eugenius*, who violating the League made between him and

and the *Turks*, was the occasion of such dreadful Calamities that afterwards befell the Christian Commonwealth. How great mischief *Alexander* the Sixth brought upon all Christendom, by poysoning *Selim* Brother of *Bajazeth* the Great *Turk*, is known to all Men. The Legates also of the *Popes*, as the said *Camotensis* witnesseth, and daily Experience makes manifest, rage with such Fury in their several Provinces, as if Satan were sent from the face of God to scourge the Church. They trouble the Earth, and put it in an Uproar, that they may seem to have a Charm to appease it again; they are glad when evil things are committed, rejoycing in the worst and most wicked Actions, and scarce can refrain from Tears when they behold nothing Lamentable. They eat the sins of the people, are clad and nourish'd with the same; and luxuriously wallow in the same; yet have they fine names and pretences for their Vices; neither can any thing be objected against them, which they cannot excuse by the Example of some Saint or other. For if it be thrown in their Teeth that they are Illiterate and Ungodly, They say, That Christ chose such for his Apostles, who were neither Masters of the Law, nor Scribes, nor ever frequented Synagogues nor Schools. Tell them of the barbarousness of their Language, they'll tell ye *Moses* had an impediment in his Speech; and that *Jeremy* knew not how to speak; and that *Zachary*, though he were dumb, was not excluded from the Priesthood. If you object against them their Ignorance of the Scripture, Infidelity, Error, or Heresie; they repeat to ye, That St. *Ambrose* not yet a Christian, but only *Chatechumenos*, was Elected to be a Bishop; and that St. *Paul*, not only from being an Infidel, but a Persecuter, was call'd to be an Apostle; that St. *Austin* was a *Manichæan*; and that *Marcelline* the Martyr in his Papacy, Sacrific'd to Idols. If you upbraid them

for their Ambition, they bring ye for an Example the Sons of *Zebedee*; If for Faint-heartedness, *Jonas* and *Thomas*, the one fearing to go to the *Ninivites*, and the other to the *Indians*. If for Fornication, they say *Oseas* married a Strumpet, and *Sampson* a Whore. If for Quarrelling, Fighting, Murder, or taking up Arms; they tell you how St. *Peter* cut off *Malchus* Ear, how St. *Martin* serv'd under *Julian*, and how *Moses* kill'd the *Ægyptian*, and hid him in a Stable. So that among them it is a matter of no Moment what manner of person he be, that is admitted to the chiefest Ecclesiastical promotions: and then every one must submit his Neck to the Sword of these Ecclesiastical Tyrants. Not the Sword of the Word, of which they ought to be the chief Keepers and Ministers; but the Sword of Ambition, the Sword of Covetousness, the Sword of Injustice and Extortion, the Sword of bad Example, the Sword of Blood and Murther, with which they arm and defend themselves against all Truth, Justice and Honesty.

The Scepter's forceless, where no Justice raigns;
That's true Religion, Honesty maintains.
Freedom is Force, licentiously us'd;
The Sword Protects not, when to Rage abus'd.

Nor is it lawful to contradict their Decrees, or disobey their Wills, unless any one be prepar'd to suffer Martyrdom as a Heretick; the very reason that *Jeremy Savanarola*, a Divine of the Order of preaching Fryers, was burnt at *Florence*, and suffer'd a Martyrdom. However, because all Powers are good, as being of God, who is the Giver of all things, and of all good things; and though to those that are in Authority, and those that are in subjection they may sometimes prove of evil consequence, however to the generality there

is

is something of good in them; God so providing, who turns all our evil actions for the best. Whoever is therefore by God constituted a Bishop or Ruler in the Church, him we ought to obey, and in no wise to contradict; for who disobeys the Bishop or Priest, disobeys not man but God, as he himself spake to the Contemners of *Samuel*: *They have not contemn'd thee but me*: And as *Moses* reproving the murmuring people, saith, *Ye have not murmured against us, but against the Lord your God*; nor will God suffer them to go unpunish'd that resist their Bishop or Prelate. Thus *Dathan* and *Abiram* rebell'd against *Moses*, and the Earth swallowed them up. Many conspir'd with *Corah* against *Aaron*, and were consum'd with Fire. *Achab* and *Jezebel* persecuted the Prophets, and were eaten by Dogs. The Children mocked *Elisha*, and were torn and devour'd by Bears. *Uzzia* the King presuming to meddle with the Priesthood, was stricken with Leprosie. *Saul* adventuring to sacrifice without the presence of *Samuel* the High Priest, was depriv'd of his Kingdom, and not only depriv'd of his Prophetick Spirit, but possess'd with an Evil one. It is a point of Infidelity not to believe the Scriptures, a point of Impiety to despise the Ecclesiastick Government.

CHAP. LXII.

Of the several sorts of Monks.

THere are yet remaining in the Church a sort of People of several Opinions which are call'd *Monks* and *Fryars Anchorites*, altogether unknown to the Old Law: At this day they assume to themselves

the Title of *Religious Perſons*; preſcribing to themſelves moſt ſevere Rules of Living; and profeſſing moſt Holy Duties and Exerciſes, march under the Name and Banner of ſome moſt Religious and noted Perſon or Martyr, as *Bernard*, *Auſtin*, *Benedict*, *Francis*, and the like: but at this time there is an Abominable Rout of Sinners crept in among them. For hither, as to a Sanctuary, flock together all thoſe, who out of the guilt of their Conſciences, or otherwiſe fearing the Puniſhment of the Law, are ſafe no where elſe; others who have committed certain Crimes that are to be Expiated by Sufferance and Repentance, whom the diſ-repute of their Converſations hath rendered proof againſt Infamy; who having waſted their Eſtates with Whoring, Drinking, Gaming, and all manner of Riot, at length Debt and Want compels 'um to Begg: others there are, whom the hope of eaſe, loſs of Miſtreſs, or their being Cheated when Young, fierce Mothers-in-Law, or ſevere Tutors, compel and drive to theſe Houſes, the Maſſie Body of which Higgle-de Piggle-de is joyn'd and ſoder'd together with a feign'd Sanctimony, a Cowl, and a confidence of ſturdy Begging. The Body of their Houſes is that great Sea wherein, with the other little Fiſhes, dwell the great *Leviathans* and *Behemoths*, the Great Whales, Monſters, and creeping things, whoſe number is not to be told. From thence are ſpew'd up ſo many Stoical-Apes, ſo many Penny-Beggers, ſo many Mendicant Gown-men, ſo many Monſters in Cowls, ſo many Beard-wearers, Rope-carriers, Staff-bearers, black, ſad-colour, grey, white, wooden-ſhooes, bare-footed Budget-bearers, vary-colour'd, Many-coated, Canvas-wearing Cloak-carriers, Gown-men, Coat-carriers, ſome looſe, ſome tuck'd up, with all the reſt of the crouds of Hiſtrio's, who having no Faith in Worldly things themſelves, by reaſon of their monſtrous habit, are yet by the poor

People

People of the World accompted Divine, Uſurping the Sacred Name of Religion to themſelves, and boaſting themſelves to be the Companions of Chriſt and his Apoſtle; whoſe Life and Converſation is generally moſt Wicked, contaminated and defil'd with all manner of Covetouſneſs, Luſt, Ambition, Sawcineſs, Impudence, and all manner of enormity; yet going ſafe and unpuniſhable, under the defence of pretended Religion. For they are fortified with the Priviledges of the *Romiſh* Church, and exempted from all Eccleſiaſtical Juriſdiction, to the end they may the more lawfully go on in Wickedneſs: and although they are able to cite all other Perſons whatſoever before their falſe and illiterate Tribunal, yet they themſelves can be Cited no where but either to *Rome* or *Jeruſalem*. As for their Vanities and Errors, were I to ſet them down in Writing, not all the Parchment in *Madian* would comprehend them; I mean of them who profeſs not Piety for Religions ſake, but put on the Cowl to maintain their Luxurie. Moſt rapacious Wolves, who under Lambs-skins and Sheaps-cloathing hide the Fox in their Breaſts, uſing ſuch Arts of Diſſimulation, that their whole Profeſſion ſeems to be a meer Mimick Hypocriſie, and a meer trade of Piety driven on by perſonated Perſons, which under a pale Viſage hide their pretended Faſting, making their dutiful Tears obey their deep Sighs, counterfeiting Prayers with the Motion of their Lips, and by means of their ſober Gate, and demure Poſtures,

With Head dejected, fixing on the Ground,
Their Leacherous Eyes.

Aſſuming Modeſty and Devoutneſs to themſelves, with their poor Garments covering their pretended Humility, and by means of their Cowls hanging down

their

their backs, creating to themselves an Opinion of Holiness, though their inward and private Conversations be most detestable; who though they commit very great Enormities, are yet sav'd; with the pretence of Religion overcoming, and with their Cowls, as with Bucklers, warding off all the Darts of ill-Fortune; and thus living secure from all civil Troubles and Dangers, eating the bread of Idleness, instead of that which they ought to labour for, they afterwards lye down to rest in ease and quiet: Esteeming it to be Evangelical poverty, to feed upon the Labours of other men in beggery and idleness. These are they who professing utmost Humility, clad in mean and vile Habit, barefooted, Stage-players, bound with Ropes, like Robbers and Thieves, with their Heads shaven like Madfolks, with their Cowls, Beads, and Bells like Morris-Dancers and Carneval-mummers, profess themselves to wear these Emblems of Poverty and Contempt for the sake of Christ and Religion: yet swelling inwardly with Ambition, and giving to the chief of their Orders the most Arrogant Titles of Paranymphs, Rectors, Guardians, Presidents, Priors, Vicars, Provincials, Archimandritæ, and Generals; so that no sort of People seem more covetous of honour than they are. There are not wanting many other Enormities which may be truly reported of them; but there are others before me, who have made sufficient discovery thereof already. I will not deny but there are some Pious and Devout men among them, but the Generality of 'um are Infidels, Reprobates, and Apostates, that deform and deface Religion.

CHAP.

CHAP. LXIII.

Of Proſtitution, or the trade of Whoring.

HEre it ſeems no way unſeaſonable for us to ſpeak ſomething of the Art of Bawdery, ſeeing that among the *Egyptians*, the firſt Inſtitutors of Religion, it was not Lawful for any perſon to be made a Prieſt that was not firſt initiated in the Ceremonies and Myſteries of *Priapus*; and for that in our Church it is alſo a receiv'd Maxime, that there can be no Pope without Teſticles, and that Eunuches and gelt perſons are forbidden to be admitted into the Prieſthood; and for that we alſo find, that where-e're there be the moſt ſtately Priories and Abbies, there are always certain Bawdy-houſes adjoyning to 'um: and for that the recluſe Houſes of Nuns, and Religious houſes, are for the moſt part but the receptacles of lewd women, whom the Monks themſelves do often keep privately in the habit of Men, for their particular ſolace. Therefore I ſay, it ſeems very proper to bring in a little diſcourſe of the practice of Bawdery in this place, which many wiſe Philoſophers have thought not only profitable, but neceſſary, in a well-order'd Commonwealth: for *Solon* the great Law giver of the *Athenians*, and adjudg'd for one of the ſeven Wiſe Men by the Oracle of *Apollo*, as *Philemon* and *Menander* do both witneſs, took care for the buying of Wenches for the Young men, the firſt that dedicated the Temple of *Venus Pandemia* at the expence of the Rents of Proſtitutes: he alſo inſtituted Brothel-houſes, eſtabliſh'd them by Law, and likewiſe gave them ſeveral priviledges and immunities. In *Greece* Whores were had

had in so great esteem, that when the *Persian* was expected to make his violent invasion, the *Corinthian* Curtesans were order'd to make a publick supplication for the safety of *Greece* in the Temple of *Venus*. It was also a Custome among the *Corinthians*, that when they were to make any supplication to *Venus*, about any great matter, the care of that Affair was always committed to their Curtesans. Many Temples were built by the Curtesans among the *Ephesians*; and they of *Abydos* built a most stately Temple in honour of their Prostitutes, having recover'd their lost liberty by the means of a Curtesan. The wise *Aristotle* also was of opinion, that Curtesans were worthy of Divine honours, when he sacrific'd to *Hermia* the Harlot, in the same manner as if she had been *Ceres Eleusinæ*. Now the invention of this Art is attributed to *Venus*, who was therefore translated among the number of the Gods. For she being a Woman of little shame, and prostituting her self to all manner of Lust, was the occasion that the women in *Cyprus* made profit of the use of their bodies: Whence it was a Custom among the *Cypriotes*, that their Virgins so long before Marriage appointed, might prostitute themselves for mony to pay their Portion; and for their Future Chastity should make a small Offering to *Venus*. It was a Custome likewise among the *Babylonians*, as *Herodotus* affirms, That they who had consum'd their Private Estates, might compel their Daughters to Prostitution for their Maintenance. *Aspasia* the *Socratick* Curtesan fill'd all *Greece* with Harlots; for the Love of whom, and for that the *Megareans* had ravish'd from her certain of her Young Girls, *Aristophanes* reports that *Pericles* undertook the *Peloponnesian* War. The Emperor *Heliogabalus* did very much advance the Art of Baudery; who, as *Lampridius* witnesses, would alwayes have them prepar'd in his own House for his Friends

Friends and Clyents. He alſo beſtowed great Banquets on them, of Twenty two great Diſhes a piece, providing that between every Diſh they might waſh and retire, and they were ſworn to perform duty. Many times he would redeem Harlots from Bawds, and give them their freedom. And he is ſaid among the reſt to have redeem'd a certain Noted and very fair *Curteſan* for Thirty pounds of Silver. And in one day he is ſaid to have viſited the *Circus*, *Theatres*, and *Amphitheatres*, and all the *Curteſans* through all Parts of the City, and to have diſtributed to every one a Crown in Gold. Another time he aſſembled all the Harlots and Curteſans from all parts of the City into one publick ſpacious place, where he made them as it were a Military Oration, calling them Fellow Souldiers, and diſputed with them about the variety of Poſtures and Pleaſures; and after he had made an end of his Harangue, he order'd 'um, as to Souldiers, a Donative of Three Crowns in Gold: moreover, to ſuch *Roman* Women as would play the Harlot he not only granted Immunity but Impunity, and decreed Sallaries to the Harlots out of the Publick Treaſury. He alſo Promulgated ſeveral wanton and ſportive decrees of the Senate touching Harlotry, which by the name of his Mother and Wife, he called *Semiramid*'s Laws: He alſo invented ſeveral ſorts of Poſtures, whereby he might not not only exceed the *Cyrenian* Curteſan call'd *Duodechamechanick*, for having invented Twelve ways of Venereal Exerciſe; but that he might alſo Excel all the antient *Tribad*'s, *Hoſtia*'s, *Aphia*'s, *Spinctria*'s, *Gaſalvada*'s, *Caſarita*'s, *Proſtipula*'s, and all the other famous Artiſts of their Times. I omit *Juda* the Jewiſh Patriarch a Fornicator, and *Sampſon*, one of the Judges of the People of God, who Married two Harlots; and *Solomon* the wiſeſt King of the *Jews*, who kept whole Troops of Curteſans: *Cæſar* the Dictator,

a moſt ſtrong man, and therefore call'd *the Man of Women*; and Laſtly, *Sardanapalus* Monarch of *Babylon*, with many other innumerable and moſt Potent Patrons of Curteſans. But I cannot paſs by *Proculeius* the Emperour, who has not got a little Fame by Indulging to the Venereal Exerciſe, for that having taken an Hundred *Sarmatian* Virgins, he lay with Ten the firſt Night, and Deflowr'd 'um all in fifteen days. Though that were a far greater Labour which the Poets relate of *Hercules*, that he made Fifty Virgins Women in one Night. *Theophraſtus* a grave Author relates, That there is an Herb of ſuch Vertue in *India*, that he who Eats of it may be able to lye with a Woman Seventy times. Add to all this, that this Art has receiv'd no ſmall Ornament and Credit from the Verſes of *Sappho* the Poeteſs belov'd of *Phaon*, and from *Leontium*, with whom *Metrodorus* kept Company, moſt Learned in Philoſophy; inſomuch, that ſhe wrote againſt *Theophraſtus*, in defence of Fornication againſt Wedlock. Among which, we may number *Sempronia*, moſt Elegant both in the Greek and Latin Tongues. Nor is *Leæna* to be paſs'd by, kept by *Ariſtogiton*, of a moſt approved Fidelity towards him, who being put upon the Rack, to cauſe her to betray her Friend, ſuffer'd the torments with an unſpeakable ſilence and conſtancy. Neither did *Rhodope* the Curtiſan leſs ennoble this Art, the Preſervatrix and Bedfellow of *Æſop* that compiled the Fables, who attain'd ſuch a maſs of Wealth by proſtituting her body, that ſhe built a third Pyramid, reckoned among the Wonders of the World. Next to her *Thais* is to be remember'd, who truſting in the prerogative of her Beauty, diſdain'd the company of any others than Kings and Princes. In the advancement of this Art, *Meſſalina* far exceeded all theſe, who frequenting the publick Brothel-houſes, became a noble Curteſan,

ſuffering

ſuffering her ſelf to be lain withal twenty five times in twenty four hours, returning wearied, but not ſatisfi'd: With whom we may joyn *Joane* the moſt Illuſtrious Queen of *Naples*, of freſh memory, with many other Princely Curteſans and Palatine Harlots, were it ſafe to name them; yet in this differing from the common ſort of Strumpets, that contrary to the Law of *Heliogabalus*, they acted not in publick Brothel-Houſes, like the Empreſs *Meſſalina*, but in private Chambers. We may add to theſe both the *Julia*'s, the Niece and Daughter of *Octavianus Auguſtus*, together with *Populea*, and *Cleopatra* Queen of *Ægypt*; nor can we forget *Semiramis* and *Paſiphae*, moſt ancient Examples of Laſciviouſneſs: Of which the Luſt of the one was ſo burning hot, that ſhe not only wooed her own Son to her Embraces, but alſo paſſionately lov'd a Horſe even to the deſire of Copulation. The other, Wife to King *Minos*, ſuffer'd her ſelf to be known by a Bull. It is not our buſineſs to ſet forth here a Catalogue of Illuſtrious Curteſans; yet we muſt not omit to inform you, that the beds of Harlots and Adultereſſes have brought forth the moſt Illuſtrious Heroes in the World; for example, *Hercules*, *Alexander*, *Iſhmael*, *Abimelech*, *Solomon*, *Conſtantine*, *Clodoveus* King of the *Franks*, *Theodorick* the *Goth*, *William* the *Normand*, and *Raymund* of *Arragon*. So lightly are the Laws of Matrimony ſet by among great Perſonages, who at their pleaſure divorce, leave, and change their true and lawful Wives; and ſo often they wed and re-wed their Sons and Daughters, that it is hard to ſay which is the moſt lawful Marriage. Do we not read how *Ladiſlaus* of *Poland*, having taken *Beatrice* to Wife, by whoſe very nod, as it were, he obtain'd the Kingdom of *Hungary*, at length repudiated her to marry a *French* Harlot? Do we not find, how *Charles* the Eight the *French* King having divorc'd

Margaret

Margaret the Daughter of *Maximilian Cæsar*, took away his espoused Wife and married her? whom afterwards *Lewis* the Twelfth, having put away his own Wife, took afterwards to his Bed; the Bishops and Chief Clergy of the Kingdom assisting him therein, and consenting thereto; who esteem'd and valu'd the ends of obtaining *Britany*, more than the observation of the Laws of Marriage. But let us return to the Discourse of Harlots, whose cunning devices he that will understand, that is to say, by what ways they prostitute their Chastity, with what wanton casts of the Eye, with what nods of the Countenance, with what gestures of the Body, with what flatteries of the Speech, with what obscene Embraces, with what allurements of Habit and Artificial Paintings they provoke their Corrupters, together with the rest of their cunning Harlotry, Devices, Snares, and Stratagems, let him seek 'um among the Comick Poets. But he that desires to know what Allurements, what affectionate Language, what Kissing, Handling, Rubbing, Resisting; what postures of Lying, what impulse of Action, what reciprocations of Kindness compleat the Venereal Game, let him search into the Volumes of Physicians. Yet there be others that have set forth Treatises of Harlotry, as *Antiphanes*, *Aristophanes*, *Apollodorus*, and *Callistratus*; in particular, *Cephalus* the Rhetorician wrote in the praise of *Lais* the Curtesan, and *Alcidamus* in honour of *Nais*. Nor have many others both Greeks and Latins been wanting to discover their wanton Amours, as *Callimachus*, *Philetes*, *Anacreon*, *Orpheus*, *Alceon*, *Pindarus*, *Sappho*, *Tibullus*, *Catullus*, *Propertius*, *Virgil*, *Juvenal*, *Martial*, *Cornelius Gallus*, and many others, more like Panders than Poets; though all of them were out-done by *Ovid* in his Heroick Epistle dedicated to *Corinna*, which were also out-done by himself in his *de Arte Amandi*, which he might

might have better intituled, The Art of Whoring and Pimping: The learning whereof, becauſe it had corrupted Youth with unchaſt Documents, therefore was the Author deſervedly baniſh'd by the Emperour *Octavianus Auguſtus* to the fartheſt parts of the North. *Archilochus* alſo the *Lacedemonian*, caus'd all Love-books and Verſes to be burnt. Yet now adays this Art is publickly learnt and taught in every School by our unwary Pedagogues, with vain and obſcene Commentaries upon the Text. Nay, I my ſelf have ſeen and read under the Title of *The Curteſan*, publiſh'd in the *Italian* Tongue, and printed at *Venice*, a Dialogue touching the Art of Bawdery, wickedly explaining the Veneries of both Sexes, which with the Author were more fit to be committed to the fire. I omit to rehearſe the moſt deteſtable vice of Buggery, which the Great *Ariſtotle* ſo much approves of, and which *Nero* ſolemniz'd with a publick Wedding; at which time St. *Paul*, writing to the *Romans*, denounces the anger of the Omnipotent againſt them. For on them ſhall God certainly rain Brimſtone, and Coles of Fire ſhall be the portion of their Cup. Againſt theſe the Emperour commands the Laws to arm themſelves, and with exquiſite torments to inflict capital puniſhment upon them, the Sword being the Executioner; but now adays they are burnt with Fire. *Moſes* in his Laws ordain'd moſt ſevere puniſhments for this Crime: and *Plato* extirpates it out of his Republick, utterly condemning it in his Laws. The Ancient *Romans*, as *Valerius* and others witneſs, inflicted moſt ſevere penalties on thoſe that us'd it. Examples whereof were *Quintus Flaminius*, and the Tribune ſlain by *Cælius*. But that we may not farther vex the honeſt Ear, let us return from this monſtrous Luſt and beaſtly Uncleanlineſs, to our firſt Subject. For the Love of women is common to all, and there is no perſon that at one time or other does not

feel the Fire thereof; though the women love one way the men another; young men one way, great Perſonages another way; the poor one way, the rich another way: and which is more miraculous, according to the difference of Nations and Climates. The *Italians* are of one humour in their Amours, the *Spaniards* of another, the *French* of another, the *Germans* of another. The ſame difference of Love appears in the difference of Sex, Age, Dignity, Fortune, and Nation, every one having a different ſort of amorous Frency. The Love of men is more ardent and impetuous, the love of women more conſtant; the love of young men is wanton, the love of aged perſons ridiculous; the poor Lover ſtrives to pleaſe with Obſequiouſneſs, the rich Lady with Gifts; the vulgar ſort with Feaſts and Treatments, Noble-men with Interludes and Plays. The ingenious *Italian* courts his Lady with a diſſembled heat, a quaint kind of Wooing, praiſing her in Verſe, and extolling her above all other women. If he be Jealous, he perpetually ſhuts her up, and keeps her as his Captive; if he deſpair of enjoying his Miſtreſs, then he confounds her with a thouſand Curſes, and loads her with Maledictions. The *Spaniard* is raſh, impatient of his heat, mad, and reſtleſs, and bemoaning the torments of his Flames, with miſerable lamentations, worſhips and adores his Miſtreſs. If he be croſs'd in his Love, he grieves and pines away to death; if he grow jealous he kills her; or being ſatiated, leaves her to proſtitute her ſelf. The laſcivious *French*-man truſts in his Obſequiouſneſs, and ſtrives to win his Ladies favour with Songs and merry Diſcourſe. If he grow jealous, he complains of his hard fortune; but if he loſe his Love, he reviles her, threatens revenge, and attempts to compaſs his ends by force. After enjoyment, he neglects her, and marries another. The cold *German* ſlowly moves to love; but being once inflam'd, he makes uſe

of

of art and liberality. If he grow jealous, he ſhuts his Purſe. After enjoyment, the heat is quickly over. The *French*-man feigns his Love, the *German* diſſembles his Heat: the *Spaniard* hath a good opinion of himſelf, and believes himſelf to be belov'd; but the *Italians* Love is never without Jealouſie. The *French*-man loves a witty, though unhandſome woman: the *Spaniard* prefers a fair woman before a witty: the *Italian* loves a fearful baſhful woman; the *German* one that is bold. The *French*-man, through vehement deſire, of a wiſe man becomes a fool; but the *German* having waſted all his Eſtate, at length, though late, of a fool, becomes a wiſe man: the *Spaniard*, for his Miſtreſs ſake, will attempt great things; and the *Italian*, for the enjoyment of his Lady, contemns all thought of danger. Moreover we ſee that great men intangled in the Snares of Love and Paſſion, many times forſake great Actions, and leave moſt noble Enterprizes behind their backs, as formerly *Mithridates* in *Pontus*, at *Capua Hannibal*, *Cæſar* in *Alexandria*, in *Greece Demetrius*, *Antonie* in *Egypt*. *Hercules* ceas'd from his labours for *Iole*'s ſake: *Achilles* hides himſelf from the Battel for love of *Briſeis*: *Circe* ſtays *Ulyſſes*: *Claudius* dies in Priſon for love of a Virgin: *Cæſar* is detain'd by *Cleopatra*; and the ſame woman was the ruine of *Antonius*. We read in Scripture, that for the Fornication of *Seth* with the Daughters of *Cain*, that the whole Race of man was drowned in the Flood. The *Sichemites* and the Houſe of *Amor* was deſtroy'd in revenge of Fornication; and the whole People of *Iſrael*, for committing Fornication with ſtrange women, were many times overcome in Battel, and carried into Captivity. And for the ſingle Adultery of one perſon, *David* the King, what a deſtruction and waſte of people enſu'd! For Fornication and Raviſhing of women, the *Thebans*, *Phoceans*, and *Circeans* were af-

sail'd and quite overthrown; and for the same reason was the *Peloponnesian* War undertaken, as I said before, by *Pericles*; and *Troy*, for the same reason, ten years besieg'd, to the vast detriment of *Greece* and *Asia*. For the same reasons, and upon the same score, *Tarquinius*, *Claudius*, *Dionysius*, *Hannibal*, *Ptolomy*, *Marck Antony*, *Theodorick* the *Goth*, *Rodoaldus* the *Lombard*, *Childerick* of *France*, *Advinceslaus* of *Bohemia*, and *Manphred* the *Neapolitan*, suffer'd death, and the ruine of their Countries. Meerly for the vitiating of *Julia Cana* Daughter of the Governour of *Tingitana*, by *Rodorick* the King, the *Moors* having driven out the *Goths*, possess'd all *Spain*. *Henry* the second King of *England*, for abusing the contracted Wife of his Son, Daughter of *Philip* the *French* King, had like to have been driven out of his Kingdom by his Son. For being false to their Beds, those enraged Wives, *Clytemnestra*, *Olympia*, *Laodicea*, *Beronica*, *Fregiogunda* and *Blanch* both Queens of *France*, *Joane* of *Naples*, and many other women, slew their Husbands. And this was the reason that *Medea*, *Progne*, *Ariadne*, *Althea*, *Heristilla*, changing their maternal Love into Hatred, were every one the cause and plotters of their Sons deaths. And now adays we find, that many women revenge the Adulteries of their Husbands upon their Children; and of most mild and patient Mothers, have become most cruel *Medea's*, furious *Althea's*, and impious *Heristilla's*.

CHAP.

CHAP. LXIV.

Of Pandariſm, or Procuring.

NOw becauſe that by the advice, aſſiſtance, and perſwaſion of Pimps and Bawds, both Whores and Whoremongers commit their mutual Follies; Let us diſcourſe a little concerning their Subtleties and Devices; for as it is the calling of a Whore only to proſtitute her own Body, ſo it is the buſineſs of a Pimp or Bawd to batter and overcome the Chaſtity of another. Which is therefore a Trade to be in ſome reſpects preferr'd before the Trade of Self-proſtitution, by how much it is the more wicked; and ſo much the more powerful, as being guarded with the Artillery of many other Arts, and Experience beſides: ſo much the more pernicious, that while it makes uſe of other Arts and Sciences, whatever there is of poyſon in any Art or Sciene, that this worſhipful Vocation wholly ſucks to it ſelf; out of which ſhe weaves thoſe Snares, that not like Spiders Cobwebs take the Flies, but let go the ſtronger Birds; nor like the ſtrong toils of Hunters catch the bigger Beaſts of Chace, and let go the leſs; but ſuch ſtrong Nooſes and Bands, that no Maid, no Virgin, no Woman, never ſo ſilly, never ſo prudent, never ſo conſtant, never ſo obſtinate, never ſo baſhful, never ſo fearful, never ſo confident, but will at length lend a willing ear to a Bawd, and be enſnar'd with her perſwaſions. So fine a Craft is this, that no woman can vanquiſh, whoſe perſwaſions no Virgin, Widow, Wife, or Matron, though a Veſtal, can reſiſt; whoſe unarmed Militia vanquiſhes the Chaſtity of moſt women, which a whole Army would not be able to conquer.

The crafty tricks, cunning shifts, deceit, circumventions, delusions, frauds, and strange inventions of the Art of Bawdery, no Pen can suffice to set down, nor Wit to express: So that it is nothing strange, that though there be so many Professors of this Trade of both Sexes, yet there are few that arrive to a perfection therein. For since the Baits of Pandarism lie couch'd in every Art or Science, it behoves therefore a Bawd to be perfect in every one. Therefore she that intends to be a perfect Bawd, must not direct her studies to one particular sort of knowledge, as to her Pole-star, but to be universally learned, as professing an Art to which all other Arts and Sciences are but the Slaves and Hand-maids. For first and formost, Grammar, the Art of Writing and Speaking, affords ye ability to write Love-letters, and how to compose and frame them of Complements, Petitions, Lamentations, and Moans, Invocations, Protestations, and alluring Perswasions; of all which ye have many late Presidents in *Sylvius*, *Jacobus*, *Caviceus*, and many other Modern Authors. There is also another use of Grammar for the manner of abstruse and secret writing in Characters, an Invention of *Archimedes* the *Syracusan*, as *Aulus Gellius* reports. Concerning this, *Trithemius Abbot* of *Spanheime*, hath written two Treatises some few years since, one under the Title of *Polygraphy*, the other under the Title of *Stenography*; in the latter of which, he hath discover'd such mysterious ways and means of expressing the mind at what distance soever, and concealing the meaning of words plainly legible, that the most discerning jealousie of *Juno*, nor the strict Custody of *Danae*, nor the watchful eyes of *Argos* can ever prevent. Next to Grammar comes Madam Poesie, who by the assistance of her lascivious Rhimes, wanton Stories, and Love-Dialogues, Epigrams, and Epistles, taken out of the Armories of *Venus*,

nus, playing the part of a Pimp and Bawd together, corrupts all Chastity, destroys all the hope, towardlines, and good manners of Youth. Well therefore do Poets deserve to have the Precedencie above other common Panders and Bawds, of which the chiefest among the Ancients were these, whom we have above named in the Chapter of Prostitution: as *Callimachus*, *Philetes*, *Anacreon*, *Orpheus*, *Pindarus*, *Alceon*, *Sappho*, *Tibullus*, *Catullus*, *Propertius*, *Virgil*, *Ovid*, *Juvenal*, and *Martial*: and we have now adays too many that write after a most impudent and shameful manner. Next to Poets, Rhetoricians claim Precedencie, the contrivers of fraudulent Flatteries and Perswasions; for which cause *Suadela* or *Persuasio* was held to be the chief Goddess of Pandarism. Historians also have not a little Interest in the World, especially the Compilers of those Historical Romances of *Lancelot*, *Tristram*, *Eurialus*, *Peregrinus*, *Calisthus*, and the like; by means whereof, young Children are in their tender years bred up and accustom'd to the Intrigues and Mysteries of Fornication and Adultery. Neither is there any Engine so powerful whatsoever to overthrow and oppress the Chastity of young Virgins, Wives, and Widows, than the reading of a wanton History: no woman so well principled, or of so chaste a Disposition, which is not spoil'd and tainted thereby. And yet for Maids and Virgins to discourse what they have read in these Books, to taunt and jeer, and prattle with their Servants or Wooers in imitation of what they read there! Now there have been many of these Historical Pandars, of which some of obscure fame; as *Æneas*, *Sylvius*, *Dantes*, and *Petrarch*, *Boccace*, *Pontanus*, *Baptista de Campo Fragoso*, and *Baptis de Albertis* a *Florentine*: Also *Peter Hædus*, *Petrus Bembus*, *Jacobus Carniceus*, *Jacobus Calandrus*, *Mantuan*, and many others, from all which *Boccace* bears away the Bell,

especially in those Books which he calls his hundred Novels; where the Stories and Examples set down, do but discover the Stratagems and Tricks of Whores and Bawds. Now when a Woman Vertuous, Religious, and Chaste, is to be assail'd, then all the fallacious Arguments of Rhetorick are let loose; and how far they avail, the Fable of *Myrrha* in *Ovid* tells ye. Now as concerning the Mathematicks, what greater assistance and help to familiarity, than your Mathematical Plays and Games? Neither is Musick a contemptible friend of this Art, as being no small incentive and provocative to Lust, by means of her wanton Airs, and the Charms of Voice, and sweet touches of an Instrument, softning the Mind, moulding the Affections, and afterwards introducing variety of Society and Company, who begin at length to be Lovers and Admirers. Neither is there less use of Dancing and Dancing-schools, where the Lovers have freedom of Discourse, liberty of Kissing, Handling, and Embracing: and many times, after that, the conveniencie of withdrawing. Neither is the Geometrical Artist wanting to give his assistance, by whose contrivance fine convenient Ladders are made for the scaling of Windows, and by the cunning of *Dædalus*, Keys are many times counterfeited, and no invention omitted that may farther *Pasiphae*'s obedience to her Adulterer. But as for Pictures, these, women that never had the advantage of reading, may understand more than they who had read never so much; while they behold within their Chambers Copies of Obscenity, easie enough to be imitated, whereby the Eyes, as well as the Ears, become the Conduits to convey evil thoughts to the Heart. Pictures make a deep impression upon the Mind, seeing that the representation of what has been done, easily moves men to do the like: For example, *Venus* of *Gnidos* drawn in her Temple by the hand of *Praxitiles*,

in

in the Act of being Vitiated: and a *Cupid* of the ſame Artiſt corrupted by *Alcibidas* a *Rhodian* young man. *Elian* alſo reports, that the Statue of Fortune was ſo vehemently belov'd by an *Athenian* young man, that when he could not be permitted to buy it, he expired at her feet. *Terence* alſo in his *Eunuchus*, brings in a young man inflam'd with Love, ſeeing a Picture where was painted the Story how *Jupiter* lay with *Danae* in a Golden ſhowre. Therefore not undeſervedly propoſed, that a ſevere penalty ſhould be inflicted upon thoſe Painters, who expos'd ſuch things to the eyes of the multitude, whereby to kindle and enflame Luſt; ſo that it was not without cauſe that the wiſe man ſaid, That Statuary and Painting were invented by the Devil, as a chief means to tempt them to evil. In the next place we meet with Aſtrologers, Palmiſtry, Gypſies, Fortune-tellers, Dream-expounders, Witches, and Conjurers, an innumerable tribe of Aſſiſtants to Pandariſm, by a kind of Divine Impoſition of their Fallacies upon the diſturb'd Fancies of Youth, bring unlawful Amours to perfection, contrive and finiſh moſt wicked and abominable Marriages, and e're they be well knit together, diſſolve them by and by into moſt heinous Adulteries. From ſuch Pandars as theſe, not only credulous women, but to their unſpeakable ſhame, men alſo fetch the proſperous Omens of their Loves and Marriages, grounding the hopes of Poſſeſſion or Enjoyment upon their uncertain gueſſes; and upon their not ſo ſtupid as impious aſſurances, either Marry, or leave the purſuit of their Love. Nay, ſome are ſo mad as to believe, that by Aſtrological Images, and obſervation of Hours, Love may be compell'd, as *Theocritus*, *Virgil*, *Catullus*, *Ovid*, *Horace*, *Lucan*, and many other trifling Poets have made the world believe: By which ſingle piece of Cunning, your Aſtrologers and Fortune-tellers make no ſmall advantage,

tage. Next to which, Magick also brings a very considerable aid.

That by her Charms some Lovers frees from fears,
Afflicting others with consuming Cares.

Of which *Lucan* thus sings:

——— Love that before was slow,
Thessalian *Charms now cause to overflow*
Th' inflam'd heart ———

In *Horace* we find *Candidia*; in *Apulcius*, *Pamphilia* provoking their Lovers; and in the Tragi-comedy of *Calisthus*, *Celestina* the Bawd inflames the Virgin *Melibœa* by her Magick Art. To these we may add the use of Philters and Love-potions, though very dangerous, sometimes the cause and procurers of Death instead of Love. One of these Drenches kill'd *Lucullus* and *Lucretius*, who before they di'd grew mad, and lost their senses. We read also of a certain woman who had poyson'd a man with a Love-potion, who was acquitted by the *Areopagites*, because, she did it out of Love. But there is no Art or Science so useful and profitable to Pandarism as Physick, that promises fairly, by renewing the *Hymenean* Film, to restore lost Virginity, to hinder the Breasts from swelling, to put a Spell upon the Womb, administring procurements of Sterility for the longer continuation and secresie of Venerial Combats, and teaching how by the swift motion of the Reins, to eject the first matter of Conception, as we read in *Lucretius*.

Thus for their own sakes, Whores were wont to move,
Lest they should fill too soon, and gravid prove,
Not equal Pleasure with their Loves enjoy.

By

By which one benefit of Phyſick, Many Matrons and Widows, many that go for Maids, many Court-Ladies moſt ſecurely follow the ſports of *Venus*. Neither is Phyſick leſs Officious in filling up the clefts of Age, in compoſing *Pomatoms* and *Fucus*'s, for which you may find infinite Receits in every Volume of *Phyſick*, and in all their *Pharmacopœas*, under the title of *Decorating and cleanſing the skin*; and are of great uſe for Bawds, to put of their old Worm-eaten Ware: which Compoſitions the Scripture calls Oyntments of Whoredom. With theſe you ſhall alſo ſee ſet down many Incentives and provocatives to Luſt, which are call'd by another Name, Reſtoratives; by the help of which, *Ovid* boaſts himſelf to have liv'd to the Ninetieth Year. Moreover, there is no deſign of Bawdery ſo cloſely and undiſcernable carried, as that which is Acted under the Deſign of Phyſick; for there are no Houſes ſo faſt ſhut, no Nunneries ſo Recluſe, no Priſon ſo well guarded, which will not admit a Phyſician-Pander, in whoſe ſhape Adulteries have been committed in the Courts of Princes, as by *Eudemus* with *Livia* the Wife of *Druſus*; and by *Valerius Vectius* with *Meſſalina* the Wife of *Claudius*. Now leſt any one ſhould think the Philoſophers unuſeful for Pandariſm, behold *Ariſtippus* the very Maſter of the *Cyrenaicks*, who aſſociating himſelf among other Rivals with *Thais*, a Noble Curteſan, boaſted that he enjoy'd *Thais*, others were only enjoy'd by *Thais*; ſo that while they waſted their Eſtates upon her, he had his pleaſure with her *gratis*. Whereby it is ſhrewdly to be ſuſpected, that the Jade did but make the Philoſopher her Pimp, by his Example and Authority, minding to draw the young Nobility to her Embraces. Neither was *Ariſtippus* ſatisfied in making himſelf Pimp to a Whore; but he alſo began to teach the Arts of Luſt in Publick, Tranſlating them from the Brothel-houſe into the Schools:

Schools, Nor are the Mechanick Arts less favourable to the Art of Bawdery than these we have rehears'd; especially, the *Phrygian* Arts of Weaving, Knitting, Sewing, and other the like Female Exercises, under pretence whereof your old Bawds while they pretend to carry about Linnen, Sik, Head-cloaths, Hoods, Lockets, Gloves of young Whores, now become stale and experienced Bawds, making those Toyes the Baits of their Allurements, and thereby also obtaining the opportunity of Discourse; and these are immediately seconded by Laundresses and Chare-women, who have freedom of access into Houses: There are also Beggars that under pretence of Charity are constant at the doors where any Design is laid, on purpose for the Conveyance of Letters and Messages.

And to the Married Wife those Gifts convey,
Which the Adulterer sends to make his way.

The Exercises of the Nobility also, as Tilting and Justing, give great opportunities to Compass the Designs of Pandarisme, as also your Military Traynings, by means whereof, *Romulus* ravish'd the *Sabin* Virgins. As for Hunting, how often have the Woods been privy to the secret Adulteries of great Personages? In relation to which, *Virgil* takes a very good occasion to be merry, describing the opportunity that *Dido* and *Æneas* had when they lost their Company in Hunting. And *Jupiter* himself did oft-times make the Shepherds his Pimps. What great opportunities are got by going by Water, *Venice* can testifie: The Art of Cookery gives also the same advantages at great Feasts and Dinners.

After the Feast was ended, all took down,
They mighty Goblets place, and Bacchus *Crown.*

Here

Here rich with Gems and Gold, the Queen requires
A Bowl with Wine; them merry be, desires.
Then having gently kiss'd the swelling Cup,
Gave't Bicias: *he the full Gold soon turns up;*
Next other Peers.———
Tyrians *and* Trojans *praise with one consent,*
But the slow Night unhappy Dido *spent*
In various talk, and long imbibed Love.

There are many other Artifices also of Bawds and Pimps: but above all, there is nothing like the temptation of Gold, wherein if the Alchimist could satisfie our Expectation, they would be the most Invincible Panders in the World.

A Wife well Portion'd, high Repute and Friends,
Kindred and Beauty, all Queen Pecunia *sends.*

The Jealous Husband is appeas'd with Gold, the inexorable Rival mollified with Gold, the most strict and watchful Keepers and Guardians are corrupted with Gold: there is no Door, no Gate, but opens to Gold: no Bed-chamber, but gives entrance to Gold: Bars, Stone-walls, and the indissoluble Bonds of Wedlock, all yield to the Force of Gold: and what wonder if Virgins, Widows, Matrons, Vestal Virgins, are sold and bought for Gold, when Christ himself was sold for Silver? Moreover, under the Leading and good Conduct of this Captain of Pandarism, many have risen from very low and mean Fortunes, to the highest degree of Nobility. That man prostitutes his Wife, and is presently made a great Officer; another prostitutes his Daughter, and is presently made an Earl; another for procuring such or such a Lady into the embraces of his Prince, is streightway thought to be worthy of some great reward, and is presently made a Bed-chamber-man.

Others

Others are come to be great persons, for marrying the Kings Concubines; and being preferr'd to great Employments upon the same Arts of Pimping and Pandaring, make sufficient gain of Popes and Cardinals; neither is there any way more compendious to get an Estate. Now how much Religion conduces to Pandarism, the History of *Paulina* a most Chast and Constant Lady, related by *Ægesippus*, most abundantly testifies, whom the Priests of *Isis* prostituted to a young Knight, whom they made her believe to be the God *Anubis*. What more powerful Charm for the advancement of Pandarism, than Auricular Confession? as is sufficiently manifest in the Tripartite History, and of which, were I so minded, I could give fresh Examples upon my own knowledge. For the Priests, Friars, Monks, and Sisters, have a special Prerogative to be both Pimps and Bawds, having the liberty to wander where they please and with whom they please, when and as oft as they please, to converse with all privacie and secrecie, without any witnesses neer; so well and securely are their Bawderies personated and disguis'd. Some there are among 'um, who think themselves anathematiz'd, should they touch Money; yet the words of St. *Paul* nothing move 'um, *That it is not good to touch a woman*: and yet they not only handle 'um with their unchast hands, but secretly also haunt the publick Brothel-houses, deflowering the Holy Nuns, vitiating Widows, and adulterating the Wives of their Hosts, sometimes, which I both know and have seen; like the *Trojan* Ravisher, they carry 'um quite away, and prostitute 'um in common to their Fellows, according to *Plato*'s Law; and whereas they ought to gain their Souls to God, they *sacrifice* their souls to the *Devil*. *Many* other more wicked Crimes than these, their mad Lust commits, which it is a shameful thing to utter; in the mean while, believing that they have sufficiently perform'd

form'd their Vow of Chastity, if they do but in words only bitterly inveigh against Luxury, Fornication, Adultery, and Incest; not being able to talk of Vertue without shaking their Buttocks. Such as these the great Ladies always keep near 'um, the Contrivers of Court-marriages and Adulteries. There was in ancient time a Decree of the Senate engraven in two Tables, and kept in the Temple of *Venus*, a Law favourable to Whoremongers, and Bawds; a Copy whereof we find set down by *Crinitus* in these words: *The Laws of visiting, courting, whispering, toying, intruding, saluting, discoursing, wooing, let them be permitted by me. Let no man hinder them from all conveniences in the House, at the Windows, in the Garden,* postico impluvio, *let them carry their Messages, let them keep Faith, let them give all aid and assistance.* In the second Table thus: At Night let them mind their Vows, let them with their Protestations mingle Complaints, let them put away all shame and fear; let them suppress sorrow, let them take hold of time and place, never give way to opportunity; in their Love-Letters *succidunto*; in them let them urge their hopes, their affection, their expectation, necessity and compassion, fraud, force or stratagem, let them moderately use; let them act prudently, or foolishly: from a Mistress, let them always take any thing as a Pledge or Pawn; by her permission let them proceed, or seek a new one; let them Court a Noble high-minded Lady with pomp and subtletie: His Conjectures let him silently pursue. *Lycurgus* also made a Law, That if any person stricken in Age, and unfit for Marriage, should happen to wed a young Virgin, it might be lawful for her to chuse any young Man strong and lusty, to hansel her Fruitful Womb with a more generous Seed, provided that the off-spring should be her Husbands. There was also another Law made by *Solon*, which gave liberty

to

to Wives, if their Husbands were grown infirm, and not able for the Venereal ſport, to chuſe ſome one perſon, next of Kin, to lie with 'um, provided the Offſpring ſhould not be alienated. And I only touch upon it by the way, that there are many Noble women now adays, who are well known to make uſe of other men to get them with Child, and impoſe their ſpurious Iſſue upon their Husbands: Afterwards being brought to Bed and up again, they return to the Society of their Adulterers. In that worſe than *Julia* the Wife of *Agrippa*, who would never receive a Paſſenger till the Ship was laden. In the Sacred Writ alſo we find the ſtratagems and devices of Lovers and Love-aſſiſtants, as of the Mother-in-Law of *Ruth*, in *Jonadab*, whom the Scripture calls a Wiſe Man; and in *Achitophel*, a grave and prudent Counſellor. We read alſo, that *Abraham* when he ſojourned with the *Egyptians*, knowing his Wife to be fair and young, *I know*, ſaith he, *that thou art a fair woman to look upon, therefore it will come to paſs when the Egyptians ſee thee, they will ſay, ſhe is his wife; ſo will they kill me, but thee will they keep alive: ſay, I pray thee, that thou art my ſiſter, that I may fare well for thy ſake, and that my life may be ſaved. So the woman was taken into Pharaoh's houſe, and Abraham was intreated well for her ſake.* The ſame ſubtlety he alſo us'd towards *Abimeleck* King of the *Philiſtines*; and ſo did *Iſaac* the Son of *Abraham*. Thus you ſee the Art of Pandariſm has been highly honour'd and advanc'd by the Gods, by Heroes, Legiſlators, Philoſophers, Wiſe men, Divines, Princes and Prelates. *Pan* and *Mercury* themſelves were Pandars, and the little Boy *Cupid*: The Hero *Ulyſſes*, the Lawgivers, *Lycurgus* and *Solon*, were Pandars, who were the firſt that built Brothel-houſes, and countenanc'd the Proſtitution of young women to men. Of later days Pope *Sixtus* built up a moſt noble Bro-

Brothel-house at *Rome*; the Emperour also *Heliogabalus* fed whole droves of Whores in his own house, for the use of his friends and acquaintance. It has been the great care of Queens, Princesses, and great Ladies, to practice this Art, in so much that many Queens have been the procurers of Female-pleasure to their own Sons. Nor have the chief Magistrates and Burgomasters of Cities disdain'd the Office; for the *Corinthians*, *Ephesians*, *Abydens*, *Cyprians*, *Babylonians*, and many other Magistrates of other Towns, were all of them Pimps and Panders to their Subjects, building and maintaining Bawdy-houses in their Cities, not a little enriching their Treasuries with the Tribute which they exacted from Curtesans: which is a thing common in *Italy*, and in *Rome* every Curtesan pays a *Julio* a week to the Pope, which many years amounts to above Twenty thousand Ducats; the hire and wages of Whores being a great part of the Ecclesiastical Treasury. Nay, I have heard some compting up their Estates in this manner: He hath, saith he, two Benefices, one Curateship of twenty Crowns, another Priory of forty, and the Tribute of three Whores in the *Bordelli*, which amounts to twenty *Julio*'s a week. No less Pimps and Bawds are those Bishops and Officers, that exact a yearly Tribute from the Priests, to permit them the use of Concubines; which exaction is become a Proverb among the common people, who cry, *Shall he, or shall he not have a Concubine? Let him pay a Crown, and take one.* But in the Kingdom of Covetousness, there is nothing accounted shameful by which Money is to be gotten. I pass over the invention of Toleration, which gives a woman liberty, by means of a little Money paid to the Bishop, to cohabit in Adultery with another man. All which things are so manifest, that it is impossible to say which is most apparent, the impudence of the Prelates, or the stupidity

of the common People: so that it were very needful for the Princes of *Germany* to seek redress hereof, as one of the greatest grievances and oppressions of their Empire. Such Patrons has the Craft of Pandarism, who with no less power defend the mysteries of Putanism; for which, to our great grief and shame be it spoken, there are such great Priviledges and Immunities throughout the whole Christian Commonwealth, such ample tolerations, contrary to the Divine Laws, and the word of God it self: Humane Reason and the power of Pandarism so potently contriving to give to Youth this wicked Liberty, under the pretence of keeping them from acting higher Impieties. Take away Whores, they cry, out of the Commonwealth, and streight the world will be fill'd with Rapes, Adulteries, and Incests: no Matron shall remain unviolated, the Chastity of no Widow shall be safe, Virgin and Vestal Nuns will not escape their fury: from whence they conclude it to be impossible for a Commonwealth or Nation to be in a quiet posture of Government, without the allowance of Harlots; without whom the Children of *Israel* however liv'd so Chastly and Continently for many Ages together: for such was the Command of God, *There shall be neither whores nor whoremongers suffer'd among the children of Israel.* Notwithstanding which, that beastly liberty before mentioned has endeavoured to invade the Pale of the Church under the pretence of Religion, and was the ground of the *Nicolaitan* Heresie, who to avoid the suspicion of Jealousie, prostituted their own Wives, and by a *Platonick* custom maintained community of Wives. But we are bound to let all Princes, Judges, and Magistrates understand, that whoever they be that permit the use of Brothels, or by any way connive at their sufferance, though they themselves may perhaps not be guilty of the Crime it self, to them shall God speak as

is

is ſpoken by the *Pſalmiſt*: *If thou didſt ſee a thief, thou didſt run with him, and didſt ſet up thy portion with Adulterers. Theſe things haſt thou done, and I have held my peace; Thou didſt believe I would be like thee, but I will convince thee, and ſet thy tranſgreſſions before thee.*

CHAP. LXV.

Of Beggery.

IT is a great part of the Duty of Civil and Eccleſiaſtical Government, to be mindful of the Poor and Diſeaſed, leſt People ſhould commit Sin, or ſteal through Poverty, or by continual wandring ſhould occaſion the bringing in of Plagues and Peſtilences into Cities, or ſhould periſh for Hunger, to the ſhame of Mankind. Therefore there are Publick Alms-houſes Erected in ſundry places at the Publick Charge, whoſe ſtipends daily increaſe through the Alms of well-diſpoſed People. For Publickly to beg and wander from place to place was from the Beginning a thing prohibited by the Laws of all Nations. For in the Old Law, the Jews were commanded by *Moſes*, *Let there be no poor or begger among ye.* And in the *Roman*-Law, *Juſtinian* hath very ſharply Ordain'd againſt ſturdy Beggars, that if any one ſtout in his Limbs ſhould preſume to Beg, he was preſently to be Impriſon'd and ſet to Work. In the *Evangelical* Law, Chriſt commanded, *that what was ſuperfluous ſhould be given to the poor*, that ſo there might be no Beggar among the People, but that there ſhould be a kind of Equality, as ſaith St. *Paul* writing to the *Corinthians*, *Let your abundance ſupply their want, that their abundance may alſo ſupply your want, and that equality be among ye; as it is written, He that hath much has not abounded, and he that hath little hath*

not less. And writing to the *Ephesians*, *He that stole*, saith he, *let him steal no more, but rather let him labour and work with his hands the thing that is good, that he may have to give unto him that needeth.* The same Apostle commands the *Thessalonians* to labour with their hands, and to endeavour to abound; confirming a severe Decree among them, That he that would not Labour should not Eat; Commanding Loyterers to be Expell'd from the Communion of the Faithful. And in his Epistle to *Timothy*, he condemns those who imagine Beggery to be Godliness. The *Papal* Decrees Ordain Alms to be given only to those who are past their Labour, accounting all others that receive Alms in the Number of Robbers, Thieves, and Sacrilegious persons. By which Authorities we are taught, not only to compassionate Poverty, but to detest Beggery. But those cunning Impostors daily practis'd to advance the trade of Beggery, are by all men to be abominated, while their Contrivers rather chuse to lye before the Gates of Churches, to the great shame of mankind, and contrary to the Command of God, enduring all the hardships of the bittrest cold, the burning Sun, and Torments worse than Death, rather than to be contented with the mean Allowance of an honest Almshouse; And which is far more Abominable, in the midst of all their Torments and Pains, Blaspheming, Swearing, Forswearing, Cursing, Banning, Fowlmouth'd, Injurious and Drunk, using the Name of Christ, but neither Worshipping Christ, or regarding any thing of Sacred or Religious; filling the Ears of Passengers not with the cries of Martyrs, but with the bannings of Infernally-tormented Creatures. There is another most Impious sort of Beggers, who crusting over their Scars and Wounds with Birdlime, Meal, and Clotted-Blood, expose themselves all full of Soars and Botches. And others that by counterfeiting

ing other ſorts of Diſeaſes and Sickneſſes. Others there are, that under the pretence of Vows and Pilgrimages, wander up and down from Country to Country, deſignedly avoiding Labour, out of a wicked love of Poverty; begging from Door to Door, yet would not change their Lives for Princes, while they have liberty to Vagabond it where they pleaſe at their own pleaſure; concern'd neither in War nor Peace; every where free from Taxes, publick Charges and Duties: And yet they are many times the Cauſes of great and moſt pernicious Miſchiefs, and by their means great Enterpriſes are brought to paſs, while under the Rags of Beggars many times Spies are ſent to diſcover the ſecrets of Fortified Places; many times Beggars themſelves are made uſe of to bring and carry Letters of Intelligence: By ſome of them Cities have been ſet on Fire, as we find by the late ſad Example of the City of *Tryers*; ſometimes Wells have by them been poyſoned, and the Plague it ſelf brought into Kingdoms, to the Deſtruction of Thouſands of People. Among theſe we muſt reckon that ſort of Cattle which they call *Cyngani* or Gypſies.

They live on ſtrangers, hate at home to 'bide;
Abhor to know their own, no Land beſide.

Theſe having their Original from a certain Country between *Ægypt* and *Ethiopia*, of the Race of *Chus*, the Son of *Cham*, the Son of *Noah*, ſtill ſuffer under the Curſe of their Progenitor: Theſe are they who Erecting Booths in the High-way, or elſe taking up the next Barn for their Habitation, give themſelves to nothing but Thievery and Whoredom, and by Theft and Fortune-telling maintain their idle Lives. *Volaterran* believes, that the firſt that ſet up this Trade, from whence it deriv'd it ſelf into theſe Parts, were

the *Uxii*, a People of *Persis*; following *Scilates*, who wrote the *Constantinopolitan* History. For he reports, that *Michael Traulus* obtain'd the Empire by the Fortune-telling of the *Uxii*; which sort of People being dispers'd through *Europe* and *Mœsia*, maintain'd themselves by telling people their Fortunes. *Polydore* affirms 'um to be *Assyrians* and *Cilicians*. But this Itch of damnable Lying doth not only possess the most prophane and lowest sort of People, and wandring Vagabonds, but has also advanc'd it self among the Religious, and into the Orders of the Monks and Priests. Hence those Sects of Fryars, Monks, and other Religious Traders in *Palmestry* had their Original, who under a curs'd pretence of Religion carrying about the Reliques of the Saints, and making shew of great Holiness, by the help of many feigned Miracles; threatning some with the anger of the Saints, promising to others Indulgencies and Dispensations; instead of Alms, they get great Riches. For in this posture wandring from Country to Country, from silly Wenches and timorous Women here they get a Sheep, there a Goat, here a Kid, there a Pig, or a young Calf; sometimes Wine, Oyl, Butter, Pulse, Milk, Cheese, Eggs, Hens, Wool, Linnen and Money; as it were Plunder and Prey upon the whole Country where they go, returning home laden with the rich Spoils of their Villany, where they are receiv'd by their Companions with all expressions of joy and applause for the Triumphs of their most damnable Impositions: while on the other side, they who by their Fallacies and lying Devices have thus robb'd the Country, think they do God and the Saints good Service, to fat and cram the Guts of their idle Associates, with the fruits of their Cozening and Quacksalving devices, altogether neglecting and contemning to expend these Gifts upon Objects of Charity, to which intent they were both begg'd and given.

Apuleius

Apuleius in his *Aß* is not forgetful to make them part of his Story, under the Title of *the Prieſts of the Aſſyrian Gods.* Among theſe we may number the whole Tribe of *Mendicant Fryars*, who laying aſide the Sanctimony of their Profeſſion, follow gain in lieu of Godlineſs; as if they made a profeſſion of Religion for no other reaſon, but that under the pretence of Poverty they may have liberty to profeſs a wandering Beggery, and with an impudent and bold Hypocriſie to rake Money together; aſham'd of nothing in all places: from which neither Courts of Juſtice, Temples, Schools, Courts, private or publick Societies, Confeſſions, Sermons, Pulpits are free, where they are wont to ſell their Indulgencies, extol the benefits of their Ceremonies, extorting in that manner from Uſurers and rich Thieves no ſmall ſhare of their ill-got Gains, and from the thick-ſcull'd Shop-keepers, and illiterate Rabble, ſqueezing good ſtore of Money; beginning like the Serpent with the Women firſt, that by their Aſſiſtance they may the more eaſily delude the Men. Who making a ſhew of Poverty with their affected Raggs, and every where preaching the Contempt of Money, and the ſhunning of Ambition; yet themſelves in the mean while make nothing more their utmoſt ſtudy and buſineſs, than to rake Money with their Profeſſion; to which purpoſe they compaſs Sea and Land, intrude themſelves into the houſes of all ſorts of people, performing nothing of their Holy Function but for Hire, exacting Alms more Tyrannically than Tribute; thruſting themſelves into all peoples buſineſs, making up doubtful Matches, ordering Wills, compoſing Suits in Law, informing and reforming the Holy Nuns; but nothing of all this, unleſs they find ſomething coming. Theſe are the Tricks and Deceits of the Friers, by means whereof they have arriv'd to ſo high a pitch of Authority, to the Terror even of

Popes and Monarchs, rich beyond the Estates of great Merchants, or the Treasures of Princes, which has enabled 'um with great Sums, not only to purchase Mitres and Hats, but even the *Papacy* it self. So powerful is Religious Beggery; to which, how opulent soever, they will pretend, while they touch not the money with their bare Fingers, but have their *Judas* to keep the Keys of their Treasury, and to make up their Accounts; daring then, most bold Equivocators, to say with St. *Peter* and St. *John*; *Gold or Silver have I none.* Against these Apes of *Christ* and S. *Francis*, are *Richard* Bishop of *Armachanus*, *Malleolus* Governour of *Tigurines*, and *John* Bishop of *Camot*, whose Writings would have been more acceptable, had they not only condemned the Abuse, but also the very allowance of this Religious way of Begging it self.

CHAP. LXVI.

Of Oeconomy in General.

UNder the Title of Government-administration Oeconomy is contain'd, which is the Government of a Family, Republick, or a private Monarchy; of which there are several sorts. For Oeconomy is partly Regal and Noble, partly Military, partly Publick, or in Community, as in Convents and Colledges, partly private and Monastick. This private Oeconomy teaches how Wives, Sons, Nephews, Servants, and whole Families are to be govern'd; how to enlarge and increase an Estate; how to manage Expences. Under the notion of publick Oeconomy, goes that Craft or Cunning which is us'd in ordering great Revenues, as Gabels, Customs, Tithes, great Sums of Interest,

reſt, Monopolies, and whatſoever other Arts of advancing the publick Revenue, or in the management of Treaties and Leagues. National Conteſts and Wars, which admitting of no certain Rule or Method, is therefore call'd *Anomalous.* Therefore cannot Oeconomy be ſaid to be either an Art or a Science, but a certain Domeſtick Diſcipline or Doctrine made up of Opinion, Uſe, Cuſtom, Prudence, and Craft, whereto all your labouring Handicrafts, and Mechanick Arts relate; ſuch as work in Linnen, Wool, Wood, Iron, Braſs, and other Metals; as alſo the more ſervile Trades of Barbers, Cooks, and Victuallers: together with the ſeveral ways of getting Livelyhoods, and increaſing private Wealth, which neither belong to Rule or Magiſtracie, nor conduce at all to the Government of the Commonwealth; aiming at nothing Divine, Ingenious, or Heroick. Of which there are ſo many, and thoſe mean and poor, that they are not to be numbred: ſome of theſe that get their Livings by mean things, are generally noted for particular Vices; as Carters, Mariners, and Victuallers, are commonly ſaid to be very great Lyars and Tale-bearers, as likewiſe are Barbers and Bakers. So Songſters, Fidlers, and Pipers, Men altogether Mercenary, made uſe of to ſing and play at great Feaſts and Entertainments, are generally of lewd and vicious Converſations. But the Life of a Mariner, as it is the moſt unhappy for hardſhip, ſo is it the moſt vitious and diſhoneſt, who always live as it were in Priſon, feeding hard and ſlovenly, their Apparel Naſty, unprovided of all ſorts of Conveniences, perpetual Exiles and Vagabonds, never at reſt, toſt with uncertain Waves and Rage of Winds, lyable to all the hazards of Summer, Cold, Storms, Thunder, Hunger, Drowth and Diſeaſes; to theſe we may add the dangers of Rocks, thoſe Inſects of the Seas, and Hurricanes; not omitting Tempeſts, than

which

which there is nothing more dreadful or horrible: which makes it ſeem more ſtrange, that as Marriners are the moſt unhappy of men, and always in moſt dangers, ſo they are the moſt wicked and deſperate. But among the whole Croud of Mechanick Arts, there are none that bear ſo great ſway as Merchandiſe, Tillage, Warfare, Chirurgery, and the meaner part of Law. Of all which we ſhall diſcourſe in their Order. Though before we begin, let us look into the Fundamentals of *Oeconomy*.

CHAP. LXVII.

Of Private Oeconomy.

THE chief ſtrength of private *Oeconomy* conſiſts in Matrimony; therefore *Metellus* ſurnam'd *Numidian* being Cenſor, and exhorting the *Romans* to Marry, *If*, ſaid he, *we could live without a Wife, then we ſhould all be willing to ſhift our ſelves from the trouble: But ſince we can neither live commodiouſly with 'um, and that without 'um there is no poſſibility of living; we ought to chooſe the perpetual Multiplication of Mankind, rather than a ſhort Pleaſure.* Thus *Aulus Gellius* relates. For indeed, without a Wife there is no Family can either be maintain'd or long endure; for without a Wife there is no Iſſue to be had, no Heir, no Inheritance, no Kindred, no Family, no Maſter of a Family can be. He who has no Wife, has no Houſe, becauſe he keeps not to his Houſe; or if he have a Houſe, he lives like a ſtranger and a ſojourner in it. He who has not a Wife, though he be very rich, has nothing that he can call his own, becauſe he knows not to whom to leave it, nor whom to truſt to,

to, and therefore he is afraid of every body; his Servants thieve from him, his Friends deceive him, his neighbours ſlight him, his acquaintance neglect him, his Kindred ſeek to betray him: his Children, if he have any born out of wedlock, are a diſgrace to him, neither can he leave them the Name of his Family, the Arms of his Anceſtry, nor his Inheritance, being reſtrain'd by the Laws: neither are they by the common Conſent of all Legiſlators to be advanced to any Place or Dignity in the Common-wealth, for he is not fit to Govern a City, that cannot Rule his Family; nor to Rule the Common-wealth, who never knew how to Govern a private Family, which is the true Pattern and Exemplar of a Republick. This the *Grecians* well knew, who when *Phillip* of *Macedon* ſtudied to appeaſe a Diſſention among them, and that *Leontis* the *Gorgion* rehears'd a Treatiſe of Concord, which he had written in the City of *Olympia*, they were both Laught at, who ſought to make Peace abroad, who had none in their own Families. For at home, the Son of *Philip* and his Mother were at Variance; and *Gorgias* his Wife could not agree with her Maid: therefore they thought that they who wanted Prudence and Authority to quiet Domeſtick Brawls, could never be able to compoſe Publick Diſcords. That Perſon therefore who commands a City, or a Common-wealth, unleſs he know how to Govern his own Houſe and Family, is very inauſpiciouſly preferr'd. Laſtly, this is the onely condition of Humane Life, wherein a Man loving his Wife, giving good Education to his Children, well-ordering his Family, preſerving his Eſtate, and encreaſing in Children, may be ſaid to live happily. Wherein, if any thing fall out of Burthen and Labour, as many times Croſſes will happen, and there is no mans Life without Misfortune; yet that very Burthen becomes light,

and

and the Yoke easie: especially the Yoke of Marriage, if they prove not such Wives whom Covetousness, Pride, Deceit, or Lust, but God hath joyn'd, for whose sake, a man is bound to forsake Father and Mother, Son and Brother, and Kindred, and adhere to his Wife, whose love ought to exceed the love of all others. So *Hector* seeing the Fate of *Troy*, which was to be Destroy'd, seems not so much troubled for his Parents, Brothers, and Kindred, as for the loss of his dearest Wife. So we read in *Homer*,

I well foresee the Fate of Mighty Troy,
That Priam *and his People shall Destroy*;
But nor my Countries nor my Fathers smart,
Nor Priam's *fall so much afflict my Heart,*
Nor loss of Kindred many and Renown'd,
Whom Hostile rage shall bury under ground,
As care for thee my honour'd Spouse doth vex
My grieved Mind.———

I confess, that unhappy Matches are attended with many Evils and Miseries; which *Socrates* remembers us of, that is to say, perpetual Care, consuming Jealousie, continual Quarelling, upbraidings with Dower, the scornful looks and countenances of Kindred, the manifold Expences and uncertain dispositions of Children; sometimes Barrenness, and Extinction of the Family, a strange Heir, innumerable Sorrows; many times the restraint of Election, Marriage being impos'd; so that whether she be of a good Humour, a Fool, Perverse, Proud, Sluttish, Deform'd, Unchaste, nothing of all this can be known, till after Consummation, none of which are seldom, or ever after mended. Of unfortunate Marriages there are many Examples, *Marcus Cato* Censor, in his time the Chief and Prince of the *Roman* Common-wealth, who had

scarce

ſcarce his equal both in Peace and War, having in his declining years Married a young Maid, the Daughter of one *Solomon*, a man poor, and of mean Extraction, loſt all Maſterſhip and Authority at home in his own Houſe. *Tiberius* having Married *Julia* the Daughter of *Auguſtus*, infamous for many detected Adulteries, and not daring to Correct, Accuſe, or Repudiate her, was forced to retire to *Rhodes*, not without manifeſt detriment to his Fame, and danger of his Life. *M. Antonie* the Philoſopher having Married *Fauſtina* the Daughter of *Antonius Pius*, was forc'd to be contented with her, though an Adultereſs, for fear of hazarding the loſs both of Dower and Empire together. But all theſe inconveniences happen, not ſo much through the fault of the Women, as the negligence of the Men. For it ſeldom happens that the Women are bad, unleſs the Husbands are worſe. Of whom, thus *Varro* diſcourſes in *Gellius*. The Vices of Women are either to be endur'd, or to be taken away. He that forces a Woman to mend a fault, renders her more tolerable to himſelf; but he that endures a fault, makes himſelf the better Man. Of all which we have ſpoken more largely in our *Declamation upon the Sacrament of Matrimony*. Again, many times the Education of Children proves not ſo happy as it was intended, many growing ſtubborn and diſobedient to their Parents, others become Contentious, others Mad, others fooliſh, others dull and thick Scull'd, others given to all Debauchery, ſpending all in Luxury, Luſt, and Gaming; Others prove Parricides, as *Alcmeon* and *Oreſtes*, and the *Malleoli* who kill'd their Mother. Therefore *Artaxerxes*, ſurnam'd *Mnemon*, having begot a Hundred and fifteen Children, was forc'd to put to Death the greateſt part of 'um, for Plotting to take away his Life; and for this Cauſe, *Euripides* modeſtly ſuppoſes, what our *Bernard* poſitively avers, That it

is an unknown good to want Children. *Auguſtus* alſo, the moſt Fortunate of Emperours in other things, yet beholding the behaviour of his Daughter and Neece, was wont to cry out in the Words of *Homer*:

——O that Unwedded I had liv'd,
And never all my days for Iſſue ſtriv'd.

Of Servants alſo, thus ſaith *Euripides*: *At home there is no greater Enemy; nothing worſe or more unprofitable than a Servant.* Says *Democritus*, *A Servant is a neceſſary Poſſeſſion, but not pleaſing.* And *Petrarch* hath written, *I knew*, ſaith he, *that I liv'd among Dogs, but never knew my ſelf to be a Hunter, but by Admonition*, Servants are called Dogs, as being ſnappiſh, devouring, and ſnarling. *Plautus* in his *Pſeudolus* well expreſſes their conditions: *A peſtiferous Generation of People, into whoſe thoughts nothing enters that may at any time perſwade 'um to do well; but when there is occaſion, ſnatch, catch, carry away; This is their practice that a man had better leave Wolves among Sheep, than to entruſt theſe Servants at home.* And *Lucian* in his *Palinute*; *The Curſes of Servants are always ready againſt their Maſters, and there is nothing more at hand among 'um than thievery, deceit, running-away, arrogance, negligence, drunkenneſs, gluttony, ſleepineſs, ſloth and lazineſs.* From whence aroſe that Proverb, *As many Servants, ſo many Enemies.* But we do not ſo often find 'um Enemies, as make 'um ſo; while Maſters carry themſelves proudly, covetouſly, cruelly, and contumelioufly, becoming Lords and Tyrants at home, exerciſing a ſeverity over them, not as we ought, but as we pleaſe: concerning whom *Plautus* brings in *Strophilus* thus ſpeaking in his *Aulularia*.

Maſters

Masters their Servants use injuriously,
And as corruptly Servants now obey.
So what is just on neither side is done.
Your sparing Old Men with a thousand Keys,
Their Cupboards, Kitchens, Cellars, Butteries shut:
Which to their Children they will scarce unlock,
But Servants, subtle, cunning, crafty Thieves,
With Keys Two thousand open 'um again.
And then by stealth they swallow and consume
What rackt a hundred times they'll ne'er confess:
Damn'd slaves, on their enslavers thus revenge
With Jokes and Laughter take; which makes me say,
Free Masters only faithful Servants make.

Many Commonwealths have egregiously suffer'd by reason of their Servants. As well those Historians testifie who have written the Rebellions of Servants against their Masters: More especially the City of the *Valsinenses*, a City flourishing in Riches, famous for the excellency of her Laws and Government, afterwards a most miserable Spectacle of the Insolency of her Slaves. For when the strict severity of the Citizens over their Servants decreas'd, insomuch that they sometimes admitted them to their Councils; afterwards a few of them presuming to take upon them the Order of Senators, they invaded the Commonwealth it self; they commanded Wills to be made at their own pleasures; they forbid the Publick Feasts and Assemblies of the Freemen; Married their Masters Daughters. Lastly, they Ordain'd by Law, that all Adulteries committed by them with Widdows, all Fornications with Unmarried Women, should be unpunish'd; and that no Virgin should be married to a Free-man, whose Chastity some one of them had not Defil'd before. Thus a most Opulent City, once the Metropolis of *Caria*, through

through her too kind Indulgence to her Servants, ſunk into the Abyſs of Injuries and diſhoneſt Sufferings. For ſaith *Ariſtotle* in his Politick Orations, Omit ſevere Diſcipline among Servants, and they ſtreight practiſe Treachery againſt their Maſters. So did the *Helots* againſt the *Lacedemonians*, and thoſe of *Præneste* againſt the *Theſſalians*.

CHAP. LXVIII.

Of Regal Oeconomy, or Court-Diſcipline.

WE have now a fit opportunity to treat of Regal or Court *Oeconomy*. And to ſay truth, the Court is nothing elſe but a Colledge of Gyants, that is, of noble and ſplendid Knaves, a Theater of a Wicked Life-guard, a School of moſt corrupt Manners, where Pride, Arrogancy, Haughtineſs, Extortion, Luſt, Luxury, Envy, Gluttony, Violence, Impiety, Malice, Treachery, Deceit, Cruelty, and whatſoever other corrupt Cuſtoms and Vices rule and bear ſway; where Adulteries, Rapes, and Fornication are the ſports of Princes and great Perſons, where oftentimes the Mothers of Kings and Princes are Bawds to their own Sons, where the Storms and Tempeſts of Vice cauſe an unſpeakable Shipwrack of all Vertue, where every Good Man is oppreſs'd, the worſt of Men are advanc'd, where the Downright are laugh'd to ſcorn, the Juſt are Perſecuted, the bold and Arrogant are Promoted. There only Flatterers, Whiſperers, Detractors, Talk-bearers, Calumniators, Sycophants, Lyars, Supplanters, Inventers of Evil, ſowers of Diſcord proſper, and the worſt of Crimes are openly Profeſſed. Their Lives and Converſations are the moſt diſhoneſt of all Mens, and

and whatsoever Hainous is to be observ'd in the single Natures of the worst of Monsters, all seems as it were to be amass'd together in the Rout attending a Court. There is to be seen the fierceness of the Lyon, the cruelty of the Tygre, the rudeness of the Bear, the rashness of the Bore, the pride of the Horse, the greediness of the Wolf, the craft of the Fox, the unconstancy of the Camelion, the various colours of the Leopard, the currishness of the Dog, the timorousness of the Hare, the petulancy of the Goat, the hastiness of Swine, the desperateness of the Elephant, the revenge of the Camel, the stupidness of the Ass, the scurrility of the Ape. There Inhabit the raging *Centaures*, the pernicious *Chimera's*, the mad Satyrs, the filthy Harpies, the wicked Syrens, the horrid Struthiocamels, the devouring Gryphons, the rapacious Dragons, and whatsoever fatal Monsters and destructive Prodigies at which Nature is Affrighted; where every particular Vertue finds a Tyrant and a Hangman. In fine, a man must fit himself for all Wickedness, Malice, and Impiety, or not come near a Court.

It is not lawful unless far from Court
Unpunish'd to be good.——

The provok'd Power of a Potent Courtier, is like a Comet, the Fore-runner of many Mischiefs, and a most Contagious Pestilence where it fixes; leaving behind most uncurable Effects of its Venome, like the biting of mad Dogs. The Court is generally accompanied with scarcity, the price of things being enhanced, where Men think to gain by the Confluence of People: it is accompanied by the excess of Luxury in, Dyet with new-fangled Dishes, driving out the customary Dyet of the Country. It is attended with the height of Pride, which when Men and Women

ſtrive to imitate, and ſeek in change of Faſhions to out-vye one another, they conſume and waſte their Patrimony in Apparel. Now when a Court departs out of any City or Town, what a filthy Tail it leaves behind! Here Men find their Wives Adulterated, there their Daughters carried away for Whores, their Servants corrupted and abus'd: What follows? great Complaints, and the face of the whole City is become as it were the Face and Countenance of a Whore. I know a Famous City of *France* by theſe means ſo corrupted, that there was hardly a Chaſt Matron or a Virgin left; ſo that it was counted a great Honour to be a Count's Whore: and the old Women were generally Bawds to the younger; and ſo ſhameleſs they became at length, that Modeſty was quite Exil'd; ſo that Men never took notice of their Wives playing the Whores, ſo that, as *Abraham* ſays, *It were well with them for their ſakes.*

CHAP. LXIX.

Of Noble Courtiers.

THE Inhabitants of a Court are two-fold. The chief are the Peers and Nobles, thoſe Huffing *Thraſo's*, who are mad with Pride, Luxury, and Pomp; clad in Purple and Silk, with their Plumes of Feathers, and Garments lac'd with Gold and Vanity.

Whom Whoring pleaſes, and affected Gouts,
Looſe Hair, and ſtrange new Names for gaudy Clouts:

For upon Whores they waſte all the ſtrength and heat of their Youth; nor is their Gluttony leſs active and ingenious

ingenious; or their Palates less ingenious; and it is no small part of Honour which they look for, to be splendidly Invited, nobly Entertain'd, and gloriously Treated. And among them there are that count it no dishonour to be so prodigal at one Meal, as to be forc'd to be beholding to other mens Tables for a quarter of a Year after. To these great Entertainment-mongers resort your Fidlers of all sorts, *Mimick* Parasites, Players, Whores, Bawds, and Dancing-masters, Huntsmen, Faulkners, and such kind of Prodigies of Men, Dogs, Horses, Grey-hounds, Hawks, Apes, Parrots, must be kept; and for the greater state of the business, Bears, Lyons, Leopards and Tygers. Their common discourse is meer trifling Tittle-tattle, Detracting, Accusing, Giggling, Lying, and Bragging. Some are always twatling of their Dogs, of their Hunting, what close Woods they met with, how many faults their Dogs made, how they recover'd it, and what other casualties happen'd in the Chase. Others are always prating of their Horses, and what Races were lately run; of the Wars, and what valiant Acts they themselves perform'd there. If any one has a mind to cross the other, he begins a Discourse quite contrary, to put the other out, though generally his Naratives prove as idle as the former; which another not brooking, undertakes to contradict him, and jeer him out of the Pit; which many times turns to Wrath and Anger, so that the Feast proves at length a Banquet of the *Lapithæ*, which seldom ended but in the drawing of Blood, as if the end of their Invitations had been according to the Distick:

Cherish your Bodies with your choice of Fare,
And then Pot-valiant for the Fight prepare.

Now the chiefest Lesson which they learn, is to ob-

ſerve the Princes times and ſeaſons, for fear of Acting irregularly; wherein they do not adviſe either with Stars, Heaven, or Ephemerides, but conſult the ſeveral Opportunities of the Princes Drinking, Eating, Banqueting, Hunting, Riſing, and going to Bed; laying hold on his freedom of Humour, at which time Mirth yields a more eaſie Audience to diſcourſe; and then beginning to tickle the Ears with ſome pleaſing ſtory, they proceed by degrees to the ſum of their Requeſt. Obſerving the Counſel of *Ariſtotle* to *Caliſthenes*, That to a Prince a Man ſhould either diſcourſe very wittily and pleaſantly, or elſe be very ſilent; by ſilence either to keep himſelf ſecure, or by pleaſing Diſcourſe to render himſelf more acceptable. Wherefore if the Prince ſeem to be pleas'd with any one of 'um, to ſhew any liking of what they have ſpoken or done, if he truſt him with any thing, or be pleas'd to Diſcourſe in private with any one, Then ſhall ſuch a one be Magnifi'd in the Eyes of Men, he ſhall preſume to do any thing, he ſhall revile all Men, laugh at all Men, ſlight all Men, talk ill of 'um privately, rebuke 'um publickly; he ſhall ſpeak great things, and all people ſhall fear him; he ſhall ſpurn at his Inferiours, contemn his Equals, diſdain his Superiours, altogether puft up, and ſeeking to enlarge his Power.

Freedom of doing ill is vertue thought,
And high command———

Whoever is not pleas'd, and applauds him not when he has done evil, is therefore guilty, for he ſhall be thought either to envy his Good Fortune, or not give him his due Honour. Nor are they only troubleſome to their Equals and Inferiours, but alſo moſt peſtilent to their Princes themſelves, whom under pretence of ſeverity, prudence, and giving wholſome Counſel, they perni-

ciouſly

ciously Flatter, and cause to commit most horrid Crimes; as in *Lucan*, *Curio* instigates *Cæsar*.

What remiss Power with-holds thy Potent Arms?
Is it mistrust of us thy Courage charms?
While in my breathing Veins warm Blood doth flow,
And brawny Arms the Massie Pile can throw,
Cæsar *shall never brook the* Senates *Reign,*
Nor the Degenerate Gown———

Such Instigators had *Alexander* the Great, who being hot-headed enough of himself, when he was in his maddest humours, stirr'd him up the more to Wars and Mischief: such Advisers were the Counsellors of *Rehoboam* the Son of *Solomon*, and such and too many do the present Courts of our Princes abound with, who yielding and soothing 'um up in their Pleasures, obey and humour 'um to bring about their wicked Deligns; and with such cunning they perswade or dissuade, that thereby with greater force they work 'um to their Ends; and where they would have things done, urging slender and impotent Reasons against the doing of it, that by seeming to be convinc'd, they may the better confirm the Error of the Prince: So deceiving, that they cannot be found out, but rather receive a reward for their Perfidie. Such Counsellors *Francis* the King of *France* at this time makes use of; so prone to take all Evil Counsel, that while they perswade him to act all sorts of Perfidie and Rigour against *Cæsar*, are notwithstanding accounted Faithful and Loyal Subjects. Thus far of Court-Nobility.

CHAP. LXX.

Of the Vulgar sort of Courtiers.

THere are the common sort of Court-Attendants, a very wicked Generation, who live in a perpetual Slavery, visiting Noblemens Houses, and paralitically hanging on upon other mens Tables:

And as their chiefest Good they daily seek
The Trenchers of another man to lick.

Therefore they are submissive to every body, flatter every one, studying to become all things to all, counterfeiting more shapes than *Proteus*, whereby to gain the favour of a Lord: To which purpose they mainly study to remember Discourses at Table, that they may not want matter for Report; with great craft they inquire into the secresies of such as are at odds, which they discover sometimes to their Friends, sometimes to their Enemies, so to render themselves acceptable to both, to both Treacherous; so much the fitter for Treason, as pretending a great deal of simplicity and harmlesness. For though there be no Crime so wicked as Treachery, yet for the obtaining of Riches and Preferment, there is no way more ready nor more compendious, nothing more pleasing and grateful to Princes.

They strive the Secrets of a House to know,
To keep the Master under ———

And if at any time any person make 'um private to any

any Treason, then they are brave Fellows, and hold up their heads above measure.

Dear shall he be to Verres *in whose power*
The Life of Verres *lies.*

Thereby familiarity and kindred is Contracted, in confidence whereof they aspire to great things. First therefore some greatly labour to be listed in the number of Noblemens Servants, though they serve 'um without Sallary: For they doubt not to get the favour of the Great Ones, having now fair opportunities of Flattery, and to insinuate themselves with all manner of obsequiousness and small gifts: what duties others out of Lazineſs, Fear, or Covetousness omit, they greedily undertake; they watch day and night, run, ride, post to and fro with Messages, undertake and suffer any toyl.

Daring to Act, nor fearing to endure
The Punishments provided for the Poor.

Till by this means they become Secretaries, Treasurers, or other very great Ministers of State. And now having pass'd the Straits and Difficulties of Labour, double diligence and fawning obsequiousness are quite laid aside, nor regarded by them in others, there being now nothing in esteem but Money. Their new Honours have chang'd their Manners; they forget what they were, contemn their Beginnings, they covet what is to come, and wholly devoted to Avarice, bend all their endeavours and studies in the pursuit of Gain and Riches; sparing in the performance of Promises, yet full of Words; Flattering, yet at the same time Treacherous; dark in their Sentences, and like Oracles hard to be understood: whatever they see, what-

ever they hear, they construe to the worst sense: they trust only themselves, love only themselves, are wise only to themselves; they trust in no mans faith or friendship, they care for no Society, but for the love of Gain; their own profit they prefer above all things; their Friends, their Guests, their Companions, their Kindred, they Despise 'um all, and look upon 'um as barren Trees, if there be nothing to be got by 'um; and their former Companions and great Chronies, if they meet 'um in their Dish, they will take no more notice of 'um than if they had never seen 'um. If any one requires their Friendship or Assistance, they feed 'um with Words and Promises, promising Ten times more than they will perform; and perchance if there be no feeling in the Case, they will not only not help him, but ruine his Cause: all Kindness and Courtesie is vendible; they despise all Vertue, clouding the Praises of others with Ambiguous Sayings, and Feigned Detractions behind their backs; they themselves speak in the praise of no man without a Reserve, as the Orator said of *Julius, That he was fortunate indeed, that he was a stout man, and had done many valiant Acts; but how he could evade being accounted guilty of Bribes, I should admire, but that I know the force of Elocution.* And as another says,

Happy in Children Proteus, *and a Wife,*
And hating Phocas *crimes, that stain'd his Life,*
A man not to be matcht.———

After Gifts they are as greedy as Vultures, every where hunting after their Prey, which they snatch out of one anothers Chaps, as the Harpyes were said to tear the meat out of the mouth of *Phinæus.* If any misfortune befall a Rival, they rejoyce; they compassionate no mans Calamity; they believe that they ought

to

to keep promise and faith with no body, but for their own pleasure and advantage; never to acknowledge any kindness, judging all men equally unworthy of any favour or not fit to be taken notice of, or else to be recompenc'd with hatred and envy: rather when they hate, they counterfeit kindness, and dissemble their Anger; unless the Prince or King, they give reverence or respect to no body, nor them neither but out of Fear, or for the hopes of Reward. At length growing grey in Fraud, Treachery, Labour and Toyl, and having by such base and sordid acts attain'd to high Honours and vast Riches, then they omit no breach of Law Divine or Humane, so that they may be able to leave their Sons Heirs of their Wealth, their Honour and Iniquities.

——With Serpents thus and Lizards sought
In Fields remote, the Storks their young ones feed,
Who streight the self-same Prey their Mothers did,
Now taking Wing, by hunger prickt pursue.
The Birds of Jove *thus to their Off-spring true,*
In shady Woods hunt out the Goat and Hare,
And constant supper for their Young prepare:
But for themselves now able to provide,
Their raging Hunger is not satisfi'd
Until they find the Prey they tasted first,
So soon as Life their tender shells had burst.

And these are the Arts and Devices of the Common sort of Courtiers, by means whereof many of mean and low condition rise to the highest Preferments, Dignities, and Places of Profit, and the next places of Authority to Kings and Princes themselves; in Riches equal to their Princes, with which they build stately and Magnificent Structures and Palaces, while the more Noble Courtiers indeed, waste their Estates in Whoring,

Whoring, Gaming, Hunting, Horſe-races, Entertainments, Maſques, and Gorgeous Apparel; ſelling their Lordſhips, Caſtles, Poſſeſſions, Inheritances, to thoſe Upſtart Courtiers, who by their wicked Practices, and Contrivances are now mounted into the Rank of Nobility.

CHAP. LXXI.

Of Court-Ladies.

NEither are the Court-Ladies without their Vices. 'Tis very true, that we behold a great number of Women for Elegancy of Body, and exactneſs of Beauty to be admir'd, ſplendidly dreſt, and apparel'd in Purple and Silks, ſet out with Jewels; but it is not eaſie for all men to ſee what wicked Monſters are conceal'd under thoſe fair ſhapes: Wherefore *Lucian* moſt fitly compares 'um to *Ægyptian Temples*; for there you ſhall behold a Structure moſt beautiful without, both for the Materials and curiouſneſs of Work, but if you once look for the God within, you ſhall find there nothing but either an Ape, a Dog, a Goat, or a Cat. Even ſo it is with thoſe Court-Ladies and Virgins, who being bred up from their tender years in Dancing, Maſquing, ſoft idleneſs, and all manner of Luxury and Voluptuouſneſs, and having ſuck'd the worſt of education out of thoſe Books of Court-love, and fine Hiſtories of Luſt, Adulteries, Fornications, and Pandariſms, as alſo Comedies, Novels and wanton Songs, are thereby ſeaſon'd with all ſorts of evil Manners, becoming Light, Inſolent, Arrogant, Peeviſh, Impudent, Obſcene, Contentious, Contradictory, Obſtinate, Revengeful, Crafty, Petulant, Loquacious,

ous, Laſcivious, and Shameleſly and Obſcenely wanton. They have tongues to which ſilence is a Puniſhment, their Lips not to be wearied with tittle-tattle, generally the moſt idle, moſt impertinent, and troubleſome to the hearers. For what can we think they ſhould be able to talk for ſo many hours together, but Folly? for Example, how to ſhade the Hair, how to comb it, how to dye it, how to waſh their Faces, how to pleit their Peticoats, what Gate to obſerve in walking, riſing, or lying; what apparel becomes ſuch or ſuch beſt, who and who are to take or give place, how far to bow in ſaluting, to whom the honour of the Lip is due, to whom not; who are allowed to ride a Horſe-back, who in a Coach, and who in a Litter: Who ought to wear Jewels, Pendants, Necklaces, Bracelets, and who not; with a Thouſand other trifling enquiries into the Laws of *Semiramis*. Neither are there wanting many of the older ſort, who will tell ye how many Sweet-hearts they had, who ſent her Gifts, who were moſt Courtly in their Addreſſes. This Woman talks of him that ſhe Loves, that Woman can hardly forbear from ſpeaking evil of him that ſhe hates; and whatſoever they ſay, they think they are admired by the Company: ſometimes they ſtuff their Diſcourſe with unſeaſonable Scoffs and Impudent Lyes: neither do they want moſt deſperate Malice, and quarrelling one among another; backbiting and flattery there is nothing more frequent: their Eyes, their Looks, their Glances are full of Allurements; their Nods, their Geſtures, their Becknings full of Wantonneſs; they are full of Subtilty, and have ſtudied words to deceive their Servants, and get gifts of value from 'um. Let 'um have any Ring, Jewel or Bracelet about them, theſe Females will never lin till they have flatter'd it into their own Poſſeſſion; for which, they return Kiſſes, Embraces, and Amorous Diſcourſes, which are their

publick

publick Ware, and the Nutriment of Court-love. It were a ſhame to diſcover what Crimes are committed in ſecret Bed-chambers, as if Marriage had been Conſecrated only in Deriſion of Nature; and that the putting on their Cloaths, were ſufficient to cover all their Enormities. Such Virgins how faithful think ye will they prove afterwards to their Husbands! Oh what a grief are they to all good Women! continually hitting them in the Teeth with their Nobility, their Portion, their Beauty, their Foreign Matches; teazing their Husbands Ears with continual Clamours and Contumelies. They deſpiſe a frugal Table at home, and yet twit their Husbands with their Court-expences; and being us'd to Pomp and Extravagancies, they waſte their Husbands Wealth, ruine their Families, compell their Husbands to undertake wicked deſigns for gain ſake; to which end, they are forc'd to omit no Fraud, Treachery, Diſſimulation, and Hypocriſie whatſoever, to compaſs their ends. I will not ſpeak of their Foreign Amours, their private Adulteries, their conceal'd Lyings-in, and Baſtard Iſſue; which affection turning once into hatred, they then prepare for a poyſon or ſome other Miſchief. But the moſt familiar practices of Evil Women, (as St. *Jerome* Writes againſt *Jovinianus*) are Frauds, Treacheries, Witchcrafts, Enchantments, and Magick Tricks. So *Livia* kill'd her Husband, whom ſhe hated to Death. *Lucilia* alſo killed hers; the firſt mixing Henbane with her Jealouſie, the other drinking to him a Cup of Poyſon inſtead of a Love-potion. *So that it is ſafer*, (as *Eccleſiaſticus* ſaith) *to live with the Lyon and the Dragon, than with a bad Woman.* He that would Marry, let him have a care of taking ſuch a Courtier to Wife. If my Tongue hath been too free in Diſcourſe, yet I have ſaid what it was impoſſible for me not to have ſaid: But I will put my hand upon my mouth,

and

and ſpeak no more of 'um; and therefore let us depart the Court, and fall to the Conſideration of thoſe more uſeful parts of *Oeconomy*, Merchandizing, Agriculture, and Warfare.

CHAP. LXXII.

Of Merchandizing.

MErchandizing being the moſt ſubtle ſearcher after hidden gain, the Moſt Covetous Devourer of her detected Prey, is never happy in Enjoyment, but always moſt miſerably Tormented with the deſire of more. And yet it is not a little profitable to the Common-wealth, and uſefully conducing to Contracts of friendſhip between Foreign Princes, and not a little advantageous to private Life; and as ſome have thought abſolutely neceſſary. So that *Pliny* relates it to have been invented for the ſupport of Living. And therefore many famous and wiſe men have not diſdain'd to follow it. Of which number, as *Plutarch* teſtifies, were *Thales*, *Solon*, *Hyppocrates*. But whatſoever Arts and Sciences we follow, ſome we admit for Pleaſure, ſome we eſteem for the Exerciſe, ſome we follow for Vertue and Honeſties-ſake, ſome for their Truth and Juſtice we admire: but Arts, how gainful, how pleaſant, how neceſſary, how laborious ſoever, are not therefore to be preſently accounted Laudable and Honeſt. Thus the Trades of Merchandizing, Uſury, Money-changing, Bankers, are both neceſſary, profitable, and laborious; and yet they are accompted illiberal, ſordid, and baſe ways of getting, becauſe they are not Arts, but laborious Cheats that are bought and ſold; which is the Office and Trade not of a

clear

clear-ſpirited, well-meaning, ingenious, juſt, good man; but of a crafty, cloſe, deceitful knaviſh dealer. For all Merchants buy in one place, that they may ſell dearer in another, and he is accompted the wiſeſt that can gain moſt; among whom, Lying, Impoſing, Cheating and Perjury is moſt frequent; neither is there any way of attaining Profit which they think diſdainful. Nay, they affirm it to be Lawful to Cheat their Chapmen half their juſt price: neither is it to be doubted, but that ſeeing the whole courſe of their Lives is fitted to follow after Gain, and to ſeek Riches, that they are forc'd many times for Lucres-ſake to do many ugly and diſhoneſt Actions: For no men grow Rich without Deceit, as ſaith St. *Auſtin.*

——*And far beyond the value raiſes*
The Wares he ſtriveth to put off with praiſes.

And as another Poet hath it,

The Merchant only worthy Stygian-Lake,
Upholdeth Perjury for Lucres ſake.

One buyes, another ſells; one carries, another brings; this man is Creditor, another Debtor; one pays, another receives, another caſts up the Accompts; but all of 'um guilty of Perjury, Cheating and Deceit; hazarding Soul, Body, and Eſtate, in hopes of Gain: reſpecting neither Kindred, Friends, nor Allies, but only for profits ſake: and thus all of 'um all their Life-long run after Gain and Riches, as if Reſt and the Comforts of Living were no where elſe to be found.

The painful Merchant to the Indies *runs,*
And proudly thorough Fire, and Surges and ſhuns.

What

What cheats Merchants put upon the World, in Wool, Linnen, Silk, Cloth, Purple, Gems, Spices, Wax, Oyl, Wine, Corn, Horſes, and many other Creatures, and indeed in all ſorts of Commodities, there is no perſon who is ignorant: who ſees not, who feels not, that is not altogether ſtupid and inſenſible? But theſe are ſmall matters, there are far greater behind. Theſe are they who importing hurtful Commodities, which either for wantonneſs or rarity being coveted by Women, though they are of no uſe to humane Life, but only for the ſupport of Luxury, Pride, for Sport, Effeminacy and wanton Pleaſure, bring from the utmoſt ends of the Earth all Allurements to Wickedneſs. Kingdoms and whole Provinces every Year they empty of great Sums of Money; they corrupt Native Good Manners, by introducing Foreign Vices; and quite Aboliſhing wholſome Paternal Cuſtoms, always inquiſitive after new Inventions, fill the Land with moſt depraved Faſhions. Theſe are they who in Guilds and Companies, contrary to Right and Law, ſet up Monopolies, trying, endeavouring, ſearching out all ways and devices to rake to themſelves the Wealth of the People; by vertue of their large Stocks, out-buying others, preventing others, deterring others; by holding up, or enhauncing Prizes, they themſelves engroſſing all, which they retail again at their own Rates and Pleaſures: many times having borrow'd great Sums of Money, they break Faith and Promiſes, flye their Country, and ſeldom or never returning, undo their Creditors; who oft-times thereupon deſpair and Hang themſelves. Theſe are they who prying into the Secrets of Princes, the Councils of City-Senates, and laden with the News of their own Country, reveal all to the Enemy many times for conſiderable Rewards, lye in wait for the Princes Life; there being nothing which for love of Money they

will

will not enterprise, endeavour, do or suffer. All the whole mystery of their Calling consists in Lying, dark Sentences, Siftings, Shiftings, Treachery, Cheating and Deceipt. This was the reason that the *Carthaginians* provided distinct Residences for Merchants, because they should not live in Common with their Citizens. The way was open for them to the Market; but where their Ships rode, and to the more secret parts of their City, they allow'd them not so much as to cast an Eye. The *Grecians* did not receive 'um within their Cities; but that their Inhabitants might be free from the suspicion of danger, they always kept their Markets for Merchandise in the Suburbs. Most other Nations forbid the Access of Merchants, as being the great depravers of all Good Manners. The *Epidaurians*, as *Plutarch* Witnesses, when they saw their Citizens corrupted by Commercing with the *Illyrians*, fearing the Contagion growing from Strangers, and a change of Government with the change of Manners, Elected every Year one grave and circumspect Person out of their whole City, whom they sent to Buy for the rest of the Citizens whatever Commodities of the *Illyrians* they stood in need of. *Plato* very much blames Merchandizing, as the chiefest corruption of Good Customs, and therefore would have it Ordain'd in a well-constituted Common-wealth, that the wanton Exuberancies of Foreign Countries should not be imported into such a one, and that no Citizen should be permitted to Travel under the Age of Forty Years; and that all Foreigners should be sent home, knowing that there was nothing which sooner caus'd the People to forget and hate the frugality of their Ancestors, and their old Country-Customs, than the Contagion of Novelty brought in by Strangers, which generally makes Cities most wicked, filling 'um full of all sorts of Fornications, Adulteries, Luxury and Lust. Such

are

are *Leidon* and *Antwerp*, at this time Cities of the greateſt Trade of any in theſe Parts. And *Ariſtotle* exhorts Magiſtrates to take all diligent care of keeping their Cities from being corrupted by the mixture of Forreigners. For though Merchants may be neceſſary, they ought not to be receiv'd into the number of Citizens, and therefore to be deteſted, becauſe they live altogether by Lying; and beſides that, diſturb the Markets, cauſe Tumults and private Diſcord. Therefore among many Common-wealths there was an ancient Law, That no Merchant ſhould be a Magiſtrate, or be admitted into the Senate or Council. Beyond all this, Merchandizing is palpably condemned by the Opinions of moſt Divines, and by the Canonical Decrees, (as St. *Gregory*, *Chryſoſtome*, *Auſtin*, *Caſſiodorus*, and *Leon* teſtifie) and by all true Chriſtians utterly forbid. For as St. *Chryſoſtome* ſaith, *A Merchant cannot pleaſe God*; *And therefore*, ſaith he, *let no Chriſtian be a Merchant*; *or if he will be ſo, let him be thrown out of the Church*: St. *Auſtin* alſo ſaith, *That it is impoſſible for Souldiers and Merchants truly to Repent.*

CHAP. LXXIII.

Of Paymaſters.

PAymaſters are a little better than Merchants; a Thieving Generation of Men, and moſt commonly of ſervile Diſpoſitions, Mercenary, and letting out themſelves for Hire; rude and ſloathful, but bold and impudent, knowing little but what concerns their own Trade, that is to ſay, Writing and Caſting Accompt: but their chief ſtudy is an ordinary method of Stealing, ſomewhat more ingenious than the Common

road of Thieving. And therefore of all men living, they are the most given to Filching Wealth by their Fingers Ends, with which they tell Thousands and Millions: which Fingers of theirs are so Birdlim'd, and stuck with so many infinite Hooks, that there is no Money, a thing so light, fugitive and slippery as an Eel or a Serpent, but if they touch it, it sticks so close to 'um, that it cannot be pull'd away. In this they are to be accounted less mischievous, that they only prey upon the Treasuries of Kings and Princes; and then, that what they steal from them, they liberally consume in Whoring, Gaming, Banqueting, Building, Horses, Dogs, and Plays. Or if they prove Older and Wiser, yet the Sons they leave behind 'um are such, that whatever their Fathers have heap'd together by Perjury, Rapine and Theft, they in a short time scatter and lavish away in Gluttony and Riot, Whores, Hounds, Horses, fine Cloathes, and whatsoever Pleasures else their Luxury prompts 'um to. Nor is this all, for these Pay-masters take Use-money, delaying Payment in hope of Bribes, buying Debentures, holding in with the Captains, counterfeiting Original Bonds, opening Letters and sealing 'um again, washing and counterfeiting Money, and therefore very familiar with Alchymists, many of 'um Alchymists themselves; or if they want Wit, great favourers at least of the Art. Now whereas *Cicero* is of Opinion, That Merchandizing, if a man drive a great and plentiful Trade, Importing many Commodities, and those not idle and unprofitable, is not much to be discommended; and that Merchants and Pay-masters were to be commended, if knowing when they had enough, they would then retire into the Country to Husband and Till their Lands; therefore let us now consider what may be thought of Agriculture.

CHAP.

CHAP. LXXIV.

Of Agriculture.

AGriculture, to which feeding of Cattle, Fiſhing and Hunting is to be annexed, was ſo highly honour'd among the Ancients, that it was no ſhame for many *Roman* Emperours, and moſt Potent Kings and Princes to Till their own Lands, to Sow, Graft, and Plant: This courſe of Life did *Diocleſian* follow, having quitted his Empire; and *Attalus* forſaking his Kingly Throne. *Cyrus* alſo, that great Monarch of the *Perſians*, was wont to glory very much, that when his Friends came to ſee him, he was able to ſhew 'um a Garden of his own Planting. *Seneca* alſo Planted Plane-Trees, digg'd Fiſh-ponds with his own hands, and made his own Water-works, and delighted to be no where more willingly than in the Fields. Hence the Sirnames of thoſe moſt noble Families of the *Fabii*, the *Lentuli*, the *Cicero*'s and *Piſo*'s, from the Multitude of that ſort of Grain.

CHAP. LXXV.

Of Paſturage.

BY the ſame Reaſon, from the feeding of Cattle came the Families of the *Bubulci*, *Statilii*, *Tauri*, *Pomponii*, *Vituli*, *Vitelli*, *Porcii*, *Cato*'s, *Annii*, and *Capræ*. *Diocleſian* was rais'd from a Shepherd to be an Emperour. *Spartacus*, that Terror to the *Roman* Pow-

er, was a Shepherd. *Paris* and *Anchises* the Father of *Æneas* were Shepherds: so was the fair *Endymion*, so much beloved of the *Moon*; together with *Polyphemus* and the Hundred-eyed *Argos*. Among the Gods, *Apollo* himself fed the Herds of *Admetus* King of *Thessaly*. And *Mercury*, inventor of the Oaten-Pipe, was the Prince of Shepherds; as also his Son *Daphnis*. *Pan* was the God of the Shepherds; and *Protheus* was both a Shepherd and a God: and that we may not forget some of the *Hebrew* Patriarchs, Judges and Kings, the greatest men among them, and most belov'd of God, were Shepherds. So was *Abel* the Just, *Abraham* the Father of many Nations, *Jacob* Father of the chosen People; also *Moses* their Law-giver, a Prophet very familiar with God; and *David* their King, a man after God's own heart. Among the Ancient *Grecians* every most Illustrious man was a Shepherd; whence some were call'd *Polyarne*, some *Polymele*, some *Polybute*, from the numerous Herds and Flocks of Lambs, Sheep, and Oxen which they possest. Thus that *Italy* was so nam'd from *Vitulus* a Calf, which the Ancient *Greeks* call *Italus*, as all men of reading well know. So both the *Bosphori*, the *Cimmerian*, and the *Thracian*, the *Ægean-Sea*, the Ships *Argos* and *Hippion*, were so call'd from the Passage of Bulls, from Goats and Horses. And *Numidia*, a Province of *Africa* hath its Name from the abundance of *Pasturage* therein. The first Course of Life that men led after the Fall of *Adam*, was the Graziers and Shepherds Life. For Pasturage, besides that it affords us all sorts of flesh for Food, it produces Milk, Cheese and Butter, as also Wool, Skins and Hides, most useful and necessary for our humane Subsistance and Being: None of which man had the liberty of using till after, whereas man before was fed with the spontaneous Herbs that grew in Paradise.

CHAP.

CHAP. LXXVI.

Of Fiſhing.

TO theſe we may joyn *Fiſhing* and *Hunting*. The Art of Fiſhing was ſo highly eſteemed and ſet by among the *Romans*, that they were wont to ſtock the *Italian*-Sea, and as it were to ſow it as men do Grain, with ſtrange Fiſh, and unknown to thoſe Coaſts: brought thither in Ships from far diſtant parts of the Ocean; beſides that they were at great Expences, and vaſt Coſts to make Fiſh-ponds, and Store-ponds for all the choice ſorts of Fiſh; from whence many *Roman* Princes have deriv'd their Sur-names, as the *Licinii*, *Murenæ*, *Serii*, *Oratæ*; which made *Cicero* to call *Lucius*, *Philip*, and *Hortenſius* Fiſhmongers, from the great delight they took in Fiſh-ponds. We read, that *Octavianus Auguſtus* was wont to Angle with a Rod: and *Suetonius* writes, That *Nero* Fiſh'd with a Net wrought with Purple and Scarlet Silk. Ways of Fiſhing there are but few: for what Fiſh there are, are taken either with a Hook, Nets, Wheels, Nooſes, Jack-ſpears, and Darts. But Fiſhing deſerves the leſs praiſe, for that Fiſh are of hard and bad Digeſtion, neither grateful to the Stomach, nor were they ever accepted in Sacrifices.

CHAP. LXXVII.

Of Hunting and Fowling.

AS Fish are taken, so are Birds and Fowl, saving that there is a greater strength and exercise of the Body requir'd in Fowling and Hunting, than in Fishing; and a more industrious search after the Game. Besides several sorts of Nets, there are many sorts of Pitfalls, Traps, and Springes; nor must we omit the great use of Birdlime, Hawks, Hounds, and Greyhounds. A most detestable Recreation, a vain Exercise, and unprosperous and unhappy sport, with so much labour and watching Night and Day to rage and make War against the poor Beasts: A pastime cruel, and totally Tragical, chiefly delighting in Blood and Death. And therefore from the beginning it was accounted the chief Exercise of the worst of Men, and greatest Sinners. For *Cain*, *Lamech*, *Nimrod*, *Ishmael*, *Esau*, are reported in Scripture to be mighty Hunters: Nor do we read of any one in the New Testament that was given to Hunting; Nor of any Nations that were greatly addicted to the Sport, unless the *Ishmaelites*, *Idumeans*, and other People that did not know God. Hunting was the first Original of Tyranny, which cannot find a fitter Author, than such a one, as by continually sporting himself in Blood and Murther, has learn'd to despise God and Nature. The *Persian* Kings however esteem'd it, as an imitation of Warlike Exercises: For Hunting hath in it self something fierce and cruel, while the poor Beast overcome at length by the Dogs, becomes a Spectacle of Delight, in having its

its Blood ſhed, and Bowels torn out; at which the Barbarous Hunter laughs, while the Foe-Beaſt routed with an Army of Dogs, or entangled in a Toyl, is carried home by the Triumphant Huntſman, with a great Troop at his heels; where the fatal Prey is cut up in bloody terms of Art, and proper words of Buttchery, other than which it is not lawful to uſe. A ſtrange madneſs of ſuch kind of Men, a moſt renowned Warfare, where they themſelves caſting off their Humanity become Beaſts, and by a ſtrange perverting of their Manners, like *Acteon*, are chang'd into Irrational Creatures. Some of theſe Hunters grow to ſuch a height of Madneſs, that they become Enemies to Nature, as the Fables relate of *Dardames*. Now the Inventors of this Fatal Exerciſe are ſaid to be the *Thebans*, a Nation infamous for Fraud, Theft, and Perjury, and no leſs to be deteſted for Perjury and Inceſt; from whence the practice thereof was tranſmitted to the *Phrygians*, a Nation equally Abominable, Fooliſh, and Vain, which therefore the *Athenians* and *Lacedemonians* had in great contempt. Afterwards when the *Athenians* had repealed their Law againſt Hunting, and that the Exerciſe was admitted publickly among 'um, then was the City of *Athens* firſt Taken; which makes me wonder to find Hunting commended by *Plato* Prince of the *Academicks*. Unleſs the Event, honeſty of the Invention, or Neceſſity ſhould be occaſions of its Commendations. Thus *Meleager* ſlew the *Caledonian* Boar, not for his own pleaſure, but to free his Country from a common Miſchief. So *Romulus* hunted Deer not for pleaſures-ſake, but to get Food.

There is another ſort of Hunting, which is call'd Fowling; not ſo Cruel, but no leſs Vain. *Ulyſſes* is reported to be the firſt Inventor thereof, who after the taking of *Troy* was the firſt that brought into *Greece* Birds of Prey manur'd for Game, to comfort with

new Recreations those that had lost their Parents and Acquaintance in the *Trojan War*. And yet he commanded his Son not to make any use thereof. True it is, that these Exercises, so mean and servile in themselves, are come to be so far esteem'd, that now the chief Nobility and Gentry, forsaking all other Liberal and Noble Studies, they are become their chief Learning, and no mean helps to Preferment. Now adays the whole Life of Kings and Princes, nay, which is a greater Grief, the very Religion of Bishops, Abbots, and chief Doctors and Overseers of the Church, is all consum'd in Hunting; wherein they chiefly experience their Ingenuities, and shew their Virtues.

Among the slothful Herds he longs to try
A foming Boar, or from the Mountains high
A Lyon make his fell descent ———

And they who ought to be Examples of Patience, are the only Active Persons in seeking to Hunt and Prey upon what they are able to overcome; and those Beasts which by Nature are free, and by Law belong to those that can possess 'um, the Tyranny of the Great Ones hath by rash Edicts Usurp'd to themselves. Husbandmen are driven from their Tillage, their Farms are taken from them, their Meadows likewise; Downs and Woods are shut up from the Shepherds, for shelter for Wild Beasts, for the Butcherly delight of the Nobility, for whom it is only Lawful to be possess'd thereof; of which, if a Husbandman or a Countryman do but only taste, he presently becomes guilty of Petty Treason, and together with the Beasts is made a Prey to the Hunter. Let us search the Scripture; certainly, neither in the Sacred Scripture, nor in any other Moral History, shall we read of any Holy, any Wise man, or Philosopher, that was addicted to Hunting;

ing; but many Shepherds, and ſome Fiſhers. St. *Auſtin* affirms it to be an Exerciſe of all moſt Wicked; and the Sacred *Elibitan* and *Aurelian* Councils utterly condemn'd it; and in the Sacred Cannons Hunters are not only forbid Promotion to Holy Orders, but the Degree of Chief Prieſt is thereby taken from him that has attain'd it. And therefore no man can deny Hunting to be an ungodly Exerciſe, which is ſo Exploded and Condemn'd in the Opinion of all Wiſe and Holy Men. Anciently alſo, when men did live in Innocency, there was no Creature that fled from 'um, there were none on the other ſide that Offended them, or were hurtful to 'um, but they had an abſolute Obedience over all. Examples whereof are in Latter Times apparent among thoſe that led Holy and Religious Lives. Thus *Daniel* Liv'd among the Lions; nor was St. *Paul* in any Danger of the Viper. A Crow fed *Elijah* the Prophet, *Paul* and *Antony* the *Hermites*, and a Heart nouriſh'd St. *Ægidius*. *Helenus* the Abbot commanded a wild Aſs, and the Beaſt obey'd, and carried his Burden: he commanded a Crocodile, and the Crocodile carried him over a River. Many *Anchorites* liv'd in the Deſarts, and frequented the Dens of Wild Beaſts, fearing neither Lyons, Bears, nor Serpents. But with Sin, entred alſo the miſchief, dread, and fear of the Creatures, and upon that occaſion was the exerciſe of Hunting found out. For as St. *Auſtin* obſerves upon the 3*d* of *Geneſis*, No Animals were in their firſt Production Venomous, Terrible, or Miſchievous to Mankind; but after Sin they became ſo, for the Puniſhment of Mans Tranſgreſſion. Therefore ſaith God to the Serpent, *I will put Enmity between thee and the Woman, and between her ſeed and thy ſeed*: Out of which Sentence aroſe the Warfare of Hunting, and the Antipathy of Men with Beaſts.

CHAP.

CHAP. LXXVIII.

More of Agriculture.

BUT let us return. Of the Exercises of Husbandry, Pasturage, Hunting, and Fowling, *Hiero*, *Philometer*, *Attalus*, and *Archelaus*, all Kings, have severally written. *Zenophon* and *Mago* great Captains have done the like, together with *Oppian* the Poet. And besides them, *Cato*, *Varro*, *Pliny*, *Columella*, *Virgil*, *Crescentius*, *Palladius*, and many others of later times. *Cicero* believ'd there was nothing better, nothing more gainful, nothing more delightful, nothing more worthy the employment of a generous Spirit, than the occupations above-mention'd. Not a few plac'd the chief Good and Supream Happiness in them: Therefore *Virgil* calls Husbandmen Fortunate, *Horace* Blessed. The Oracle of *Delphos* also pronounc'd one *Aglaus* a most happy man, who having a little Farm in *Arcadia*, never stir'd out of it; His Content keeping him free from the experience of Evil. But miserable men that they are, while they so highly honour Agriculture, little do they consider, that it was the effect of Sin, and the Curse of the most High God. For chasing *Adam* out of Paradise, he sent him to till the Earth, saying, *Cursed be the Earth for thy sake; in sorrow shalt thou eat of it all the days of thy Life. Thorns also and Thistles shall it bring forth to thee, and thou shalt eat the Herb of the field. In the sweat of thy face shalt thou eat bread, till thou return to the Earth, for out of it thou wast taken.* Nor are there any persons that feel the sadness of this saying more than Husbandmen and Countrymen; who after they have Plough'd, Sow'd, Harrow'd,

Harrow'd, Weeded, Mowed, Reap'd, Graz'd, Shear'd, Hunted, Fish'd; here one loses his Father for Grief, to see his Labours all on a suddain come to nothing, and wasted with Hail and Tempests: Another Man's Sheep dye, another Man's Oxen, or else they are driven away by the Souldiers: Beasts of Prey devour his Lambs, and destroy his Fish, the Wife laments at home, his Children cry, Famine follows; and after all, with uncertain hope of benefit, he is forc'd to return to his hard Labour. Before the Fall there was no need of Artificial Tillage, no want of Grazing, Hunting, or Fowling, for the Earth was to have produc'd all things of its own accord, always flourishing with all sorts of Fruits, fragrant Smells, constant Summer, and verdant Meadows. Nor had the Earth brought forth any thing noxious, no Herb endu'd with poysonous Qualities, no venomous Toads, Vipers, or other Reptiles. And Man himself being then Lord of the whole Creation, having had the least occasion for the wild Beasts, had found none such, but all naturally Tame: had he but becken'd to the Beasts of Carriage, they had willingly submitted to his Burthens. Man then but new Born, had had the use and strength of all his Members and Limbs; not wanting Garments to hide his Nakedness, Houses for Shelter, nor Sawces to provoke his Appetite; and had prolong'd his happy days without the help of Physick, all things offering themselves spontaneously to satisfie his desires.

The Earth had been his Food, his Garments Air,
And for his Bed, the Fields their Flowers prepare.

But the mischief of Sin, and the necessity of Death, rendred all things incommodious to us: for now the Earth produces nothing without our Labour and our Sweat, but deadly and venomous, and as it were upbraiding

upbraiding us that we live; nor are the other Elements leſs kind to us: Many the Sea deſtroys with raging Tempeſts, and the horrid Monſters devour: the Air making War againſt us with Thunder, Lightning, and Storms; and with a crowd of Peſtilential Diſeaſes, the Heavens conſpire our Ruine. Nor are the Creatures only our Enemies: *For Man*, as the Proverb hath it, *is to himſelf a Wolf*. We are incompaſſed with innumerable Temptations of Unclean Spirits, whereby to draw us into the Dark Receptacles of Pain and Puniſhment, there to be Tormented in Eternal Fire. By all which it appears, that Agriculture with all its appurtenants of Fiſhing, Hunting, Fowling and Grazing, is a loſs of the greateſt happineſſes, the invention of Miſchief, and a trouble to Humane Life. Thoſe Exerciſes appurtenant to Agriculture being only incommodious means to reſtore the Barrenneſs of the Earth, to ſupply the want of Food, and defend us from the Rigor of cold, which puts us in mind of Death. And yet this Calamity and neceſſity of ours might in ſome meaſure deſerve commendation, could it have retain'd it ſelf within moderate bounds, and not ſhewn us ſo many devices to make ſtrange Plants, ſo many portentous Graftings and Metamorphoſes of Trees; How to make Horſes Copulate with Aſſes, Wolves with Dogs, and ſo to engender many wondrous Monſters contrary to Nature: And thoſe Creatures to whom Nature has given leave to range the Air, the Seas and Earth ſo freely, to Captivate and Confine in Aviaries, Cages, Warrens, Parks and Fiſh-ponds, and to fat 'um in Coops, having firſt put out their Eyes, and maim'd their Limbs; had it not alſo taught us ſo many varieties of Weaving, Dying, and dreſſing of Linnen, Woollen, Skins and Silk, which Nature only deſign'd for plain and homely Cloathing, but invented for the increaſe of Pride and Luxury. *Pliny*, complaining of theſe inconveniences, gives

gives for instance the Seed of Hemp, which being but a little Seed, in a short time produces a large Sail, that by the help of the Wind carries a Ship all over the World, occasioning men, as if they had not Earth to perish in, to perish in the Sea likewise. I omit the many Laws, and Maxims, and Observations of Husbandmen, Shepherds, Fishers, Hunters and Fowlers, so ridiculous, and not only Foolish and ridiculous, but Superstitious, and repugnant to the Law of God; How to prevent Storms, make their Seed Fruitful, kill Weeds, scare Wild Beasts, stop the flight of Beasts and Birds, the swimming of Fishes, to charm away all manner of Diseases; of all which those Wise Men before named have written very seriously, and with great cruelty.

CHAP. LXXIX.

Of the Art Military.

BUT now from Husbandmen, let us pass to Souldiers chosen out of the Countrymen, and therefore more fit for Fight, as saith *Vegetius*: and whom *Cato* affirms to make the strongest and hardiest Souldiers: and we find in Scripture, That *Cain* the first Warrier or slayer of Men, was a Husbandman and a Hunter. Therefore the Art of War ought least to be despis'd; which, as *Valerius* remembers, made the *Roman* Empire Mistress of all *Italy*, and of many Cities and Kingdoms of great and Warlike Nations beside; open'd the streights of the *Pontick-Sea*, forc'd through the close passages of the *Alps* and *Taurus*. And *Scipio Africanus* glories in *Ennius*, that by the slaughter and Blood of his Enemies, he open'd a way to Immortality

ty. To whom *Cicero* assents, saying, that *Hercules* ascended to Heaven by the same means. The *Lacedemonians* are said to be the first that deliver'd Rules for teaching this Art; and therefore *Hannibal* having taken a resolution to invade *Italy*, desired a *Lacedemonian* General: Under the Power of *Lacedemon* many Kingdoms and Nations grew great; neglected by her, or neglecting her, from large Dominion they fell to nothing: for under the Leading of rash Captains fell the Warlike *Numantia*, *Corinth*, the curious Proud *Thebes*, the Learned *Athens*, the Holy *Jerusalem*, and at last the most Potent *Rome*. This Art, writ with much more Blood than the Laws of *Draco*, teaches ye how advantagiously and neatly to order a Battle, to Assail the Enemy, to use Stratagems, to move Vigorously forward, to Retreat, to maintain a Shock, to strike to purpose, to avoid the stroaks, to handle nimbly all manner of Arms, to Pursue, when to leave Pursuing; when to Pursue far, when not too far; when to fall to the Spoil, to rally, make good Breaches, defend Forts and Towns. It teaches ye also how to prepare and Rig out great Navies, build Castles, fortifie Towns, place fit Garrisons; to Encamp, cast Trenches, Mine, Countermine, make Engines, Assault Rampiers, provide Provision necessary for the Army, to place and avoid Ambushments, and the like; also to Besiege Cities, plant Batteries, advance the Trenches, dig down the Walls, shake down the Towers, scale Walls, to burn and demolish Towns and Castles, to spoil temples, plunder Cities, depopulate Countries, abolish Laws, adulterate Matrons, vitiate Widows, ravish Virgins; to Wound, take Prisoners, Captivate and Kill. So that the whole Art studies nothing else but the subversion of Mankind, transforming Men into Beasts and Monsters. So that War is nothing but a general Homicide and Robbery by mutual Consent. Neither are Soldiers

other

other than ſtipendiary Thieves arm'd to the ſubverſion of the Common-wealth. Now the Events of War being always uncertain, and that Fortune, not Skill affords Victory; to what purpoſe ſerve all the Stratagems, Ambuſcades, and Rules of War? Yet the Divine *Plato* praiſes this Art, teaches it to his Scholars, and commands them to be enroll'd as ſoon as fit for Service: and the Famous *Cyrus* affirm'd, That War was as neceſſary as Agriculture: Nay, St. *Auſtin* and St. *Bernard*, Catholick Doctors of the Church, have approved thereof; neither do the Pontifical Decretals at all impugne it, though Chriſt and his Apoſtles teach quite another Doctrine. So that contrary to the Doctrine of Chriſt, it has obtain'd no ſmall Honour in the Church, by reaſon of the many Orders of Holy Souldiers, all whoſe Religion conſiſts in Blood, Slaughter, Rapine, and Pyracy, under pretence of defending and enlarging the *Chriſtian Faith*; as if the Intention of Chriſt had been to ſpread his Goſpel, not by Preaching, but by force of Arms; not by Confeſſion, and ſimpleneſs of Heart, but by Menaces, and high Threats of Ruine and Deſtruction, Strength of Arms, Slaughter and Maſſacres of Mankind. Nor is it enough for theſe Souldiers to bear their Arms againſt the *Turks*, *Saracens*, and *Pagans*, unleſs they fight alſo for Chriſtians againſt Chriſtians. War and Warfare have begot many Biſhops, and it is not ſeldom that they fight ſtiffly for the *Popedome*; which made the Holy Biſhop of *Camora* Affirm, That ſeldom any Pope aſcends the Chair without the Blood of the Saints; and it is call'd conſtancy of Martyrdome in thoſe that dye Fighting deſperately for the *Papal Seat*. Concerning the Art of War, *Zenophon*, *Zenocrates*, *Onozander*, *Cato Cenſorius*, *Cornelius Celſus*, *Iginius*, *Vegetius*, *Frontinus*, *Helianus*, *Modeſtus*, and many of the Ancients; among the Moderns, *Volturius*, *Nicholas* the *Florentine*, *James* Earl of *Porcia*,

Porcia, and ſome few others. Theſe are great Doctors in the Art, but Speculative, and therefore not ſo dangerous as the Practiſers. Now as to the Titles, Dignities, and Degrees of the Scholars, there are neither Batchelors, Maſters, nor Doctors; Neither are they, as they are vulgarly, to be call'd Emperors, Dukes, Earls, Marqueſſes, Knights, Captains, Centurions, Lieutenants, Enſigns, names begotten by Injury and Ambition; but Thieves, Houſe-breakers, Robbers, Murderers, Sacrilegious, Fencers, Adulterers, Panders, Whoremongers, Traitors, Gameſters, Blaſphemers, Parricides, Incendiaries, Pirates, and Tyrants. All which who ever would expreſs in one Word, let him call 'um Souldiers, that is to ſay, the moſt barbarous dregs of wicked Men, whom their own wicked Natures and Deſires carry headlong to all Villany: among whom the Name of Dignity and Liberty takes the freedom to commit all ſorts of Enormity and Cruelty, ſeeking all occaſions of Miſchief, looking upon Innocency to be a kind of likeneſs of Death, all of 'um being one body of their Father the Devil: Like the *Leviathan*, of whom thus ſpeaketh *Job*, They are a body Arm'd *with ſcales like ſtrong ſhields*, and which *is ſure Seal'd, One is ſet to another, that no wind can come between them. One is ſet to another; they ſtick together that they cannot be ſundred*, Job 41. *They aſſiſt one another, and are aſſembled together againſt the Lord, and againſt his Chriſt*, Pſal. 2. Neither are Purple, Chains of Gold, Garlands and Crowns the Enſigns of War, but wounded Breaſts, and Bodies deformed with Scars. An Exerciſe which is never perform'd but with the ruine and miſchief of many, the deſtruction of Good Manners, Laws and Piety; diametrically at Enmity with Chriſt, with Happineſs, with Peace, with Charity, with Innocency and Patience. The Rewards thereof are Glory got by the Effuſion of Humane Blood, Enlargement of Dominion, out of a greedy

greedy desire of Rule and Possession, obtain'd with the Damnation of many Souls. For seeing that Victory is the End whereat all War drives, no man can be a Conqueror, but he must be a Murtherer; neither can any one be overcome, but he must wickedly perish: Therefore the Death of Souldiers is the most desperate, Sin writing but a bad Epitaph upon their Graves. They that kill are wicked, though the War be just; For Souldiers consider not the justness of the War, but what Plunder and Booty they shall get from those that they kill. If there are any that are justly slain, yet they that claim Honour by doing the Fact, make themselves but a kind of Butchers, or Hangmen, who while the Laws are so strict against Thieves, Incendiaries, Robbers, Homicides and Murtherers, yet presume under the Title and Pretence of being Warriours, to be accounted Noble and Virtuous.

CHAP. LXXX.

Of Nobility.

THus we find the Original of Nobility to spring from War, a Dignity obtain'd by Butchery, out of the blood and slaughter of the Enemy, and adorn'd with Ensigns of Publick Honour. This was the reason of so many sorts of Crowns among the *Romans*, Civil, Mural, Obsidional, Naval; so many Military largesses of Bracelets, Spears, Trappings, Chains, Rings, Statues, and Images; from whence the Pedigrees of Nobility took their first rise. Among the *Carthaginians* they had so many Rings given 'um as they had been present in Fights: the *Iberians* rais'd about the Sepulchre of the Dead so many Obelisques

as he had slain Enemies. Among the *Scythians*, at their Publick Festivals, it was Lawful for none to receive the Cup that was openly carried about, but they who had slain an Adversary. Among the *Macedonians* there was a Law, That he that had not slain an Enemy, should be girt with a Headstall or *Capistrum*, in derision of his Cowardise. Among the *Germans*, no man was to marry a Wife, till he had brought the Head of a slain Enemy before the King. And many times the Indignity which many Persons have thought has been put upon 'um in not being rewarded according to the Services which they presum'd themselves to have done in War, had urg'd 'um to take up Arms against their Country: Examples whereof we find in *Coriolanus*, the *Gracchi*, *Sylla*, *Marius*, *Sertorius*, *Cataline* and *Cæsar*. Therefore if we do but Examine the Foundations and first Beginnings of Nobility, we shall find it acquir'd by Perfidiousness and Cruelty; if the growth thereof, we shall find it increased by Mercenary War and Robbery. If we look into the Original of Kingdoms and Empires, we shall meet with most Impious Murthers of Parents and Brothers, Tragical Matches, Fathers expell'd from their Kingdoms by their Sons: and therefore let us view a little the Infancy of Nobility, and we shall find it to be nothing but a sturdy Power, and robustious Dignity, a Happiness got by Wickedness, and the Inheritance of the worst of Children: And that this is apparent, is evident out of Scripture, and no less manifest out of the Ancient and Modern Histories of the *Gentiles*. For no sooner had *Adam* at the first Creation of the World begot his First-born *Cain* the Husbandman, and his other Son *Abel* the Shepherd, but there began a distinction of Power: *Abel* seem'd to resemble the Commonalty, *Cain* the Nobility, who being according to the Flesh proud and cruel, and a Persecutor of him that was according to the

the Spirit meek and gentle, ſlew his Brother. But the Commonalty was again reſtor'd in the Birth of *Seth*, the third Son of *Adam*; ſo that *Cain* was the firſt Author of Parricide and Nobility together; who contemning the Laws of God and Nature, yet truſting in his own ſtrength, and Uſurping Dominion to himſelf, he built Cities, inſtituted Empire, and by Law began to curb Men Created free by God, the Sons alſo of the Holy Generation; and to bring them into ſervitude and ſubjection, till they themſelves contemning the Command of God, all Fleſh ſoon growing Corrupt, by promiſcuous Copulation begat Giants, which the Scripture ſeems to Interpret, Men powerful in their Time, and famous for their Deeds. And this is the moſt apt and real definition of Nobility; for theſe were they that firſt oppreſs'd the Weak, advancing themſelves by Robbery and Spoil, and glorying in their great Riches ſpread the greatneſs of their Fame by calling Regions, Rivers, Mountains, Cities, and Seas by their own Names; of whom *Cain* the firſt Parent, by nature Wicked, enviouſly and inwardly malicious of God, incorrigible, a treacherous diſſembler of his Anger, ſlew his own Brother, adding Blaſphemy to Parricide. And thus we ſee the Primitive and moſt Ancient Ornaments, the chief Vertues and Embelliſhments which continue to this very day, whoſe firſt Author was the Father of the Giants whom God deſtroyed in the Deluge, preſerving only *Noah* a Juſt Man, of the Generation of *Seth*. This *Noah* had three Sons, *Sem*, *Japhet* and *Ham*, who reſtoring the World after the Flood, according to the Cuſtom of the Ancient Gyants, began to build Towns and Cities; which is the Reaſon that from *Noah* till *Abraham* the Scripture makes no mention of Juſt Men: wherefore we are to believe, That all from *Noah* to *Abraham* were the *Architects* of Nobility, that is, of powerful Impiety, Confuſion, Pow-

er, Warfare, Violence, Oppreſſion, Hunting, Luxury, Pomp, Vanity and ſuch other marks of Nobility, with which the Sons of *Noah* were ſtamp'd. Among others *Cham*, becauſe he was wickeder than the reſt, and the firſt that was diſobedient to his Father, therefore he was thought fitteſt to be the ſole Monarch of the World at that time: he begat *Nimrod*, whom the Scripture deſcribes to be a mighty Potentate upon the Earth, a mighty Hunter before the Lord, ſome read it, *againſt the Lord.* He built *Babylon* the Great, and gave the firſt occaſion of the Confuſion of Languages; ſet down Rules how to Govern; diſtinguiſhing the degrees of Honour, Dignity, Offices, and Arms. After that Laws being made to curb the Commonalty, then was ſlavery and ſubjection introduc'd, Taxes laid upon the People, Armies were rais'd, and cruel Wars were firſt carried on. From the ſame *Cham* proceeded *Chus*, from whom the *Æthiopians*; *Miſraim*, from whom the *Egyptians*; and *Canaan*, from whom the *Canaanites*. The moſt noble and populous Nations, but the wickedeſt, moſt reprobate, and accurſed of God. At length, after ſome proceſs of time, again God Elected a Juſt Man, even the Patriarch *Abraham*, from whoſe Loyns he might raiſe to himſelf a Holy Seed and People, whom he diſtinguiſhed by the Mark of Circumciſion, from the Multitude of all other Nations: he begat two Sons, one of his Maid-ſervant, Natural, the other of his Wife, Legitimate. *Iſhmael* became a fierce Hunter, a Potentate, Prince of the *Iſhmaelites*, giving from his own a laſting Name to his Nation, and God bleſſed him and eſtabliſhed his Grandeur and Nobility upon the foundations of War and Rapine, ſaying, *And he ſhall be a wild man; his hand ſhall be againſt every man, and every mans hand againſt him; and he ſhall dwell in the midſt of all his Brethren.* But *Iſaac* obſerving the Religion of his Father, kept his flock, and had at length by his Wife *Rebecca* two ſons,

Jacob

Jacob and *Esau*; *Esau* a man whom God belov'd not, red and hairy, a Hunter, a Bow-man, and a Glutton, insomuch that for one mess of Pottage he sold his Birthright; he became a Potent Man, and Prince of the *Idumeans*, receiving for his blessing *the fat of the Earth and the dew of Heaven*, but to live by his Sword and in servitude. *Jacob* being a just Man, an Exile with his Uncle *Laban*, fed his Uncles Sheep, whose Daughters when he had both earn'd by an Apprentiship of Fourteen years for his Wives, he begat of their bodies Twelve Children; and his Name was called *Israel*, which Name he left to his Posterity the people of *Israel*. By the Names of his Twelve Sons, *Reuben*, *Simeon*, *Levi*, *Judah*, *Issachar*, *Zebulon*, *Joseph*, *Benjamin*, *Dan*, *Napthali*, *Gad*, and *Ashur*, were the Twelve Tribes of the whole Nation called. But *Joseph* was sold by his Brethren into *Egypt*, where he was instructed in all the Learning of the *Egyptians*, made a most skilful interpreter of Dreams; which he made use of in Prison. So skilful in Oeconomicks, that by his Ingenuity he found out new ways of increasing the Publick Revenue, and heaping up Riches to himself; whereupon he became a great Favourite of *Pharaoh*'s, being constituted by him Lord and Governour over all *Egypt*: and of a Slave was created Noble, after the Solemn Custom of *Egypt*, for the King put his Ring upon his finger, and a Chain of Gold about his neck; clad him with Purple, made him to ride in his Chariot, the Crier proclaiming, That all men reverence and esteem him as one of the chief Nobility. The like manner of ennobling of men we find the *Persians* to have used; of which *Mordecai* the *Hebrew* ennobled by *Artaxerxes* in *Esther* was an Example, from whence the Custom of creating Noble-men has continued to this day among the following Races of Emperours and Kings: of which some of 'um purchase their Nobi-

lity with Money, others by Pimping and Pandarism, others by Poyson, others by Parricide: Many by Treason have been advanc'd to Grandeur and great Power, as we observe in the Histories of *Euthicrates*, *Philocrates*, *Euphorbus*, and *Philager*. Many more by Flattery, Detraction, Calumny, and Sycophantry; many by prostituting their Wives and Daughters to Kings; many by Hunting, Rapine, Murther, and Witchcraft, have attain'd the highest degrees of Honour. But let us return to *Joseph*. He growing great in the house of *Pharaoh*, and having begat his eldest Son *Manasseh*, pufft up with his unexpected Nobility, not without blame, spake too severely in contempt of his Father's House and his own Family: *God*, said he, *hath made me forget all my labours, and my fathers houshold*: For which cause when *Jacob* blessed the two Sons of *Joseph*, he *set Ephraim before Manasseh*. *Joseph* also, although he were the Son of *Jacob*, yet by reason of his Nobility contemptible in the sight of God, was not honour'd to have any one of the Tribes bear his name, which was given to his two Sons *Ephraim* and *Manasseh*. After this the people of *Israel* liv'd in *Egypt*, and kept Sheep in the Land of *Goshen*; but when they grew numerous and populous, they grew also suspected and envy'd by the Potentates and Kings of *Egypt*, who thereupon thought to oppress 'um with continual hard labour and servitude. They also slew their Male-children, thinking to have quite extirpated them from the Earth: But one of those Children, because of his Beauty, was preserved by the Daughter of *Pharaoh*, who adopted him for her Son, and call'd him *Moses*, because she had preserv'd him out of the Water. *Moses* therefore grew up in the house of the King, and being bred up in all the Learning of the *Egyptians*, was accounted as the Kings Son, was made a great man, and Captain of *Pharaoh*'s Army against the *Ethiopians*;

thiopians; but having married the King of *Æthiopia*'s Daughter, he got the ill will of the *Egyptian* Lords; and being baniſh'd out of *Egypt*, fled into *Midian*, where at a certain Well taking part with certain Damſels againſt the Shepherds of that Country, for that kindneſs he had beſtow'd on him for a Wife one of thoſe Virgins, the Daughter of the Prieſt of *Midian*. At length increaſing in Age and Wiſdom, and remembring himſelf to be an *Hebrew*, he return'd into *Egypt*, and renouncing his *Egyptian* Honours, encouraged by God, he undertook to be Captain of the Children of *Iſrael*; and by the aſſiſtance of many Miracles carried them out of *Egypt*: and when the people had ſinned againſt God in making a Golden Calf, *Moſes* being angry, calling to his aid the ſtrong men of the Sons of *Levi*, commanding 'um, ſaying, *Put every man his ſword to his ſide, go to and fro from gate to gate through the hoſt, and ſlay every man his brother, and every man his companion, and every man his Neighbour.* Now after he had made this memorable Slaughter of about three, ſome ſay three and twenty thouſand perſons, he bleſs'd 'um, ſaying, *Conſecrate your hands, or ye have conſecrated your hands this day unto the Lord; every man upon his ſon, and upon his brother, that there may be given you a bleſſing this day*; fulfilling what was ſaid by *Jacob* of his Sons *Simeon* and *Levi*, calling them *Inſtruments of Cruelty in their habitations*, curſing *their wrath, for it was fierce*; *and their rage, for it was cruel*, And thus we find this ſignal Slaughter to be the firſt Original of Nobility in *Iſrael*: For after that did *Moſes* appoint Princes and Captains among 'um, Captains of Hundreds, Captains of Fifties and Tens; famous Warriours and ſtout Fighters through their Tribes and Families: Among whom if there were any that excell'd in valour and ſtrength, him they made their Chief, giving him the power of Judgment, and Command. For

they had no King, but were govern'd by Judges; among whom *Joshua* a Nobleman, strong, warlike, a vanquisher of Kings, not fearing any man, after *Moses* was dead, held the most Supream Command; after whose death they liv'd under a *Democracie*, without any Prince or Leader. But growing seditious, fell out one among another, and had almost totally extirpated the Tribe of *Benjamin*, insomuch that there were not above six hundred men remaining. And when they had forsworn to give 'um their own Daughters, they contriv'd a way to let 'um have four hundred of the Virgins of *Jabesh-Gilead*, and for the other two hundred they were permitted to take 'um by force from the men of *Silo*. And thus was fulfill'd the Blessing of *Benjamin*'s Nobility, *like unto a Wolf seizing his Prey in the Morning, and dividing his Prey in the evening.* After this they return'd to *Aristocracie*, and the Government of Princes; among whom *Abimelech* the Natural Son of *Gideon*, of the Tribe of *Manasseh*, having slain seventy of his legitimate Brethren upon one stone, obtain'd the Kingdom, and rul'd in *Sichem*. After this the people universally clamouring for a King, God gave them Kings in his wrath; very few good, very many wicked. For the Lord was angry with them, forewarning them of the high Prerogative of Kings, and the subjection they must suffer under 'um; affirming that Kings would take their Sons and their Daughters, and would make Carters and inferiour Servants of 'um; that they would at their own pleasure take their Lands, their Farms, their Menservants and their Maid-servants, and employ 'um in his own service; and that as often as the King was wicked and did evil, the people would suffer for his sake. The first King he gave them, was a young man of the Tribe of *Benjamin*, named *Saul*, a man of great strength, tall of Stature, insomuch that he was higher

higher than any of the reſt of the People from the ſhoulders upwards: and God ſtruck ſuch an awe upon the peoples Spirits, that they Eſteem'd and reverenc'd him as a Sacred Miniſter of God. This man, before he began to reign, was as innocent as a Child of one year old; but having obtain'd the Kingdom, he became a wicked man, and a Son of *Belial*. Therefore God took the Kingdom from *Saul*, and gave it to *David* the Son of *Jeſſe*, of the Tribe of *Judah*: He from a Shepherd was advanc'd to be King; but then being infected with the contagion of Nobility, he alſo became a man of ſin, Sacrilegious, an Adulterer, a Murtherer, though God in his mercy did not quite forſake him. He reign'd at firſt in *Hebron*, *Iſhboſheth* the Son of *Saul* reigning beyond *Jordan*; after which he reign'd over all *Iſrael* in *Jeruſalem*. Nor could he reign in peace neither; for while he was yet alive, his Son *Abſolon* invaded the Kingdom in *Hebron*; who being ſlain, *Siba* the Son of *Bochra* rebell'd again: After that *Adoniah* his other Son attempted to gain the Crown, at what time *David* on his death-bed appointed *Solomon* his younger Son, born of *Bethſheba* the Adultereſs, to inherit his Throne. He being the firſt abſolute Monarch of the *Hebrews*, confirm'd himſelf therein by the Murther of his Brother *Adoniah*; but being once eſtabliſh'd, he forſook the ways of God, and fell to Fornication and Idolatry. His bad Son *Rehoboam* ſucceeded him, a great Sinner againſt God; therefore the ſole Monarchy of the people was taken from him, ten of the Tribes revolting from his Government chuſing to themſelves *Jeroboam* for their King, a moſt wicked man of the Tribe of *Dan*, who poyſon'd all *Iſrael*, ſeducing the ten Tribes to Idolatry, ſetting up Golden Calves in *Samaria*, that the Bleſſing might be fulfil'd, ſaying, *Dan ſhall be a Serpent by the way, an Adder by the path, biting the horſe heels, ſo that his rider*

der ſhall fall backward. As for the Tribe of *Judah*, it remain'd quite under the Poſterity of *David*, according to the Propheſie of *Jacob*, that the Scepter was not to depart from *Judah* till the *Meſſiah* came. Yet was *Judah* one of the worſt of *Jacobs* Sons, and one that lay with his Mother-in-Law. His Sons alſo were moſt lewd and evil; wherefore the bleſſing of Power and Nobility was granted to him in the enjoyment of the Scepter, and his bleſſing to be as ſtrong as a Lion. After that the People of *Edom* and *Jobne* revolted from the King of *Iſrael*, chuſing Rulers of their own at their own will and pleaſure, and God promis'd to *Eſau* that he ſhould ſhake off the Yoak. Among all the Kings of *Juda* and *Iſrael*, ſcarce four were known to be good. At laſt, their Kings and all their Nobility being ruin'd and overcome, the *Jews* were carried Captive to *Babylon*. In proceſs of time, God taking compaſſion of their Calamities, where they erected a kind of Popular Government, living happily under the command of their Prieſt, and the chief Heads of their Tribes, until *Ariſtobulus* the Son of *Hircanus* took the Regal Diadem, and renewed the Kingdom of the *Jews*, with the murther of his Mother and Brothers: To him many Kings ſucceeded, till at length, under *Archelaus* an inſolent and obſcene Tyrant, the Kingdom was by the *Romans* reduc'd into a Province, and laſt of all wholly ruin'd and laid waſte by *Veſpaſian* and *Titus*; the whole Nation being ſcatter'd over the whole world from that time to this day in a continu'd ſervitude. All this I thought convenient to repeat out of the Sacred Scripture, to the end I might make it apparent that at the beginning of the world there was no Nobility whoſe Original was not evil even among the people of God, and that Nobility is nothing elſe but the reward of publick Iniquity; and by how much the life of a man is moſt polluted,

ſo

ſo much the more famous it ſhall be accounted; the fuller of wickedneſs, the greater his Glory and Recompence. As *Diomed* the Pirate, when he was taken, wittily pleaded before *Alexander*, *I*, ſaid he, *becauſe I rob but with one Ship, am accus'd for being a Pirate: Thou, becauſe thou doſt the ſame thing with a great Navy, art call'd an Emperour: If thou wert ſingle and a Captive, thou wouldſt be a Pirate; if I had an Army at my command, I ſhould be eſteem'd an Emperour: For as to the matter we differ not, unleſs it may not be diſputed whether he be not the worſt that takes with greateſt violence, who deſerts Juſtice moſt manifeſtly, and contemns and breaks the Law. For thoſe whom I fly, thou purſueſt: thoſe whom I honour, thou contemneſt. The hardneſs of my Fortune, and the narrowneſs of my Eſtate, makes me; thy intollerable Pride, and inſatiable Avarice, makes thee a Thief. If my wild Fortune would grow more tame, perhaps I might be better; but if thou wert more fortunate, thou wouldſt be worſe.* *Alexander* admiring the conſtancy of the man, caus'd him to be liſted in his Army, that he might lawfully fight and make War, that is, rob and ſteal. Now to proceed to the Hiſtories of the *Ethnicks*, I ſhall from thence alſo ſhew, that Nobility and Greatneſs in nothing but Improbity, Madneſs, Robbery, Rapine, Homicide, Luxury; the ſport of Hunting and violence ariſing from principles of diſorder, proſecuted more wicked, and always coming to a diſaſtrous end; all which ſhall be made out from the four famous Monarchies, as alſo from the ſucceſs of other more petty Kingdoms. The firſt Monarchy then after the Flood, was that of the *Aſſyrians*, the Founder whereof was *Ninus*, who firſt of all not content with the bounds of his own Empire, reſolv'd to extend his Dominions as far as he could, made cruel Wars, upon his Neighbours, ſubduing all the Eaſtern Nations, and increaſing the vaſt-

neſs

nes of his Empire with new Acquests, and successful Victories. He brought all *Asia* and *Pontus* under his subjection. He also murther'd *Zoroastes* King of the *Bastrians*. *Ninus* had a Wife nam'd *Semiramis*; she begg'd of her Husband that she might rule only five days; which being granted her, she took the Regal Ornaments, and seating her self in the Royal Throne, commanded the Guard to kill her Husband; who being slain, she succeeded him in the Empire, and not satisfied with the large extent of her Dominions, she conquer'd *Ethiopia*, and carried the War into *India*: she Wall'd *Babylon* with a most stately and magnificent Wall, and at length is kill'd by her Son *Ninus* the second, whom she had wickedly conceiv'd, Impiously expos'd, and incestuously known. Under these Murtherers the *Assyrian* Monarchy took its Original of Grandure, till extinguish'd by the death of *Sardanapalus*, a man more Viscious and effemenate than any Woman, whom *Arbactus* Prefect of *Media* slew in the midst of all his Concubines, and taking upon him the Kingdom, translated the Empire from the *Assyrians*, to the *Medes*, which *Cyrus* afterwards translated to the *Persians*, among whom *Cambyses* his Son, founder of *New Babylon*, joyning and adding by conquest many Kingdoms to his own, began the second Monarchy, which he confirm'd to himself by the murther of his Brother and Son. This Empire declin'd under *Narsus* the Son of *Ochus*, who being slain by *Bagoas* the Eunuch, *Darius* succeeded him; and he being overthrown by *Alexander*, put a period to the *Persian* Monarchy, with his life; which the said *Alexander*, conscious with his adulterous Mother of his Fathers death, and indeed the contriver thereof, translated again to the *Macedonians*. The fourth Monarchy was that of the *Romans*, the most powerful, and of largest extent: but should we repeat the successions of Governments from the building of the City,

City, we find it founded upon moſt wicked beginnings, and maintain'd by as bad Principles: Let us therefore obſerve who were the Founders of this great City. *Rome* was built by two Twins, *Remus*, and *Romulus*, inceſtuouſly begot upon a Veſtal Nun. *Remus* at the beginning of his Government was murthered by *Romulus*, a ſecond *Cain*; who ſuffering himſelf to be call'd the Son of the Gods, having gathered together a Crew of deteſtable Villains, raviſh'd the Daughters of the *Sabians* to get themſelves Wives; and from them ſprung the Off-ſpring of *Roman* Giants ſo formidable to all the world. After this, thirſting after the blood of his Father-in-Law, he ſlew *Titus Tatius*, a good Old man, and Captain of the *Sabines*; having drawn him into a League, and aſſociated him into Partnerſhip of the Kingdom. Theſe were the Originals of the *Roman* Empire, which for two hundred forty three years was govern'd by cruel Kings, and ended under *Tarquinius* the Proud, Exil'd for the Rape of *Lucrece*. And as the Poſterity of *Cain* ended in the ſeventh Generation deſtroy'd by the Flood, ſo theſe *Roman* Succeſſors in the Seventh King from *Romulus*, were driven out of the City by Popular Tumult. However, though the *Romans* threw of the Yoak of Kingſhip yet they could not ſhake off the Yoke of Servitude. For the Kings being now thrown out, and the Government tranſlated into the hands of the Nobility, *Brutus* a Nobleman was the firſt *Roman* Conſul choſen. He to eſtabliſh the Foundation of intended Empire, not only labour'd to equal *Romulus*, the firſt Founder of the City, in Murther, but alſo to outdo him; for he ſlew two of his own Sons, and two of his Wives Brothers in the Market-place, after he had caus'd 'um to be publickly whip'd. After this the Government continued for many Ages, ſometimes in the hands of the Nobility, ſometimes of the Commonalty, under the

power

power and command of ſundry Magiſtrates and petty Tyrannies; at length under *Julius Cæſar*, a man I cannot ſay whether ſtronger in War, or corrupter in Manners; and afterwards under *Antonius*, a man inſlav'd to Luſt and Luxury, wholly determin'd: After which the whole Command of the *Roman* Empire fell into the ſole hands of *Octavianus Auguſtus*. In him began the fourth Monarchy of the World, but not without Murther: for though *Auguſtus* was accompted one of the mildeſt Princes in the world, yet he put to death a Son and a Daughter of his Uncle *Cæſar*, begot upon *Cleopatra* though his Uncle had Adopted him, and left him his Heir by Will, not regarding Name, Kindneſs, Affinity, nor Childhood. And now the *Roman* Emperours held the Monarchy of the world, among whom behold theſe Monſters of Cruelty and Impiety, *Nero*, *Domitian*, *Caligula*, *Heliogabalus*, *Galienus*, and others, under whom the whole world was oppreſs'd, till *Conſtantine* the great having ſlain *Maxentius*, for his Luſt and Cruelty hated of the *Roman* people, was proclaim'd Emperour. He, becauſe he re-edifi'd *Byzantium*, making her equal with *Rome*, or elſe as it were a new *Rome*, and commanded it to be call'd *Conſtantinople*, from his own name, ſeems to have tranſlated the *Roman* Empire to the *Greeks*, and at *Conſtantinople*, as *Romulus* at *Rome*, aſſur'd it to himſelf by the murther of the two *Licinii*, the Husband and Son of his Siſter, as alſo of his own Child and Wife. Thus the Empire remain'd among the *Greeks* till the time of *Charles* the Great, under whom the name of the Empire only was remov'd into *Germany*. And thus far for Monarchies. Let us make inquiry into the beginnings of Some other Kingdoms, and we ſhall find them founded upon no better principles, nor upheld by leſs impiety, nor the occaſions of their diſſolutions leſs remarkable. I ſhall omit the Murthers

of

of *Dardanus*, and by what deviliſh contrivances having beſotted the *Greeks* to be his impious accompliçes, he laid the Foundation of the *Greek* Monarchie. I omit the Governments obtain'd by the murthers of their Husbands, as the ſtories relate concerning the *Amazonians*. I come to later times, and the verges of our own memories. In *Spain*, in the time of *Theodoſius* the Emperour. *Alarick* the *Goth* was the firſt that reign'd, at which time the *Vandals* alſo poſſeſs'd a great part of the ſame Country. The firſt King of the *Goths* that obtain'd the Monarchy of *Spain*, was *Suytilla*, which *Roderick* the King, becauſe he had raviſh'd *Julia* Daughter of the Prefect of the Province of *Tingitana*, ſome while after loſt the *Saracens* or *Moors*, who after him poſſeſs'd *Spain*, till *Pelagius* having again recover'd ſome places, they were then call'd no more Kings of the *Goths*, but Kings of *Spain*, the Seat of the Empire being ſettled at *Leon*, until the Reign of *Ferdinando* the Holy, who firſt call'd himſelf King of *Caſtile*, who having ſlain his Brother *Carſias*, by means of that parricide obtain'd the Kingdom of *Navarre*. Their Brother *Romanus*, whom their Father had begot upon a Concubine, being a warlike and fierce man, became the firſt King of *Arragon*. The firſt King of *Portugal* was *Alphonſus* the Son of *Henry* of *Lorain* and *Tereſe* the Baſtard-daughter of *Alphonſus* King of *Caſtile*; a ſtout man at Arms, who ſlew five Princes or great Governours of the *Saracens* in one Battel; which was the reaſon that the Kings of *Portugal* carry five Shields for their Arms: yet was this *Alphonſus* curſt and cruel to his Mother, whom becauſe ſhe married a ſecond time, he caſt into perpetual impriſonment, nor could be mov'd to ſet her free by any perſwaſions, intreaties, prayers, or menaces of Eccleſiaſtical Cenſure. Thus all the Kingdoms of *Spain* have been obtain'd by unheard-of Villanies, and held

by

by the same Arts. I omit the Kingdoms of the *Burgundians* and *Lombards*, compos'd of the greatest and most famous people of *Germany*, and begun in *Lombardy* by *Alboynus*, in *Burgundy* by *Gondaicus*, and in both places maintain'd and propagated by Murther and Bloodshed. Let us view the most Potent Kingdom of the *Franks* in *Gallia*, whose first Foundations were laid by *Pharamond* Son of *Meroveus*, who coming out of *Germany* into *France*, was made King of the *Franks*; excelling in nothing more than in Cruelty and Fierceness: His Posterity remain'd till the time of *Childerick* the Third, who for his sloth and libidinous wantonness was depos'd from his Kingdom, and thrust into a Monastery. In his place was *Pepin* advanc'd, Steward of *Childerick*'s House, who having got the Kingdom for himself and his Posterity by Treason, establish'd his own Power by the Murther of *Grifo* his Brother. His Posterity continu'd to *Lewis* the Second, Son of *Lotharius*, who for adulterating his Wife *Blanch*'s Bed was poyson'd by her: at which time *Hugh Capet* laid violent hands upon the Scepter; a stout Warrier, and there highly esteem'd by the *Parisians*; but otherwise ignoble, as being the Son of a Butcher. He rebelling against *Charles* the Uncle of *Lewis*, and right Heir of the Crown, scrapes together a loose Band of debauch'd Fellows and Vagabonds, and having got the said *Charles* into his hands by Treachery, thrust him into Prison, and there kept him till he dy'd; and thus having most barbarously murther'd his King and Prince, he assum'd the Regal Diadem, changing a Kingdom into a Butchers Shop; whose Succession Endures to this day. It would be too long and tedious in this place to enumerate the Originals of all Kingdoms, and discourse the Histories of all Antiquity. I have in another Volume writ more at large of what I have here but lightly touch'd, where I have painted out Nobility it self in its

its proper Colours and Lineaments; and I have ſhewed that there never was, nor is any Kingdom in the World, or famous Principality, the Foundations whereof were not built upon Parricide, Treachery, Perfidiouſneſs, Cruelty, Murther, Slaughter, and other moſt horrid Crimes, the Arts and Utenſils of Nobility, whereof when we ſee the Head, we may eaſily conjecture at the monſtroſity of the reſt of the Members; only prompt and ready for the Execution of all manner of Vice, Violence, Rapine, Murther, Men-hunting, and Luſt. Would any perſon become Noble, let him be a Huntſman, this is the firſt ſtep to preferment; or let him be a mercenary Souldier, and let himſelf out to commit Murther: This is the true Noble vertue, whereby he that ſhews himſelf the braveſt and ſtouteſt Thief, ſhall deſerve the greateſt Honour and Dignity. He that is a Fool or a Coward, let him buy Nobility with money; for Nobility is often expos'd at the Market: Or if he cannot do that, let him flatter Great Men and Princes, Pimp for Noblemens Wives, proſtitute his own Wife and Daughter to the Kings Pleaſure, marry the Kings Caſt-Miſtreſſes, or eſpouſe his natural Daughters; and this is the higheſt Degree of Nobility, for then he becomes embodied to the Root. Theſe are the High-ways, theſe are the Steps and Ladders by which men moſt compendiouſly climb up to the top of Honour. Now they who would appear more magnificent and noble than others, boaſt themſelves to be of the race of thoſe, which there is no body but would contemn, that is to ſay, *Macedonians*, *Trojans*, Vagabonds, Fugitives, and Exiles, infamous for thouſands of Crimes and Miſdemeanours. and yet forſooth we muſt mganifie and extol this Nobility, that had ſuch nefarious beginnings. Others deducing their Pedigrees from Whores and Concubines, cover their ſhame with ſome Fable, as we read in the ſtory of *Meluſina*. There are

others that have had other most wicked Originals, from Incest, Rapes, Fornications, and Adulteries. Thus *Baldwin* was made Earl of *Flanders* by *Charles* the Bald, who had ravish'd his Daughter. For the same reason were those Marquesses of *Piedmont*, viz. *Montferrate*, *Saluces*, *Sena*, and others, advanc'd by *Otho* the Emperour. For Kings and Emperours are wont, when they cannot for shame punish an Injury, to honour the Actors with some Title of Dignity. Moreover, there are four principal Gifts in Noblemen, wherein consists their chief Vertue and Knowledge, if not their only Happiness: Their first is Rapaciousness, whereby they are taught and instructed to Desire, Gain, and Possess, contrary to all Law and Equity. The second is Pleasure, which carries 'um headlong to all Voluptuousness and Luxury. The third is Liberty, whereby, guarded with the powers of Violence, they presume in contempt of the Law, to act according to their pleasures. The fourth is Ambition, which swells 'um to seek advancement beyond their Merit, and to stop at no wickedness or villany while they are in the pursuit of vain Honour. Lastly, the compleatness of Nobility is discern'd in these things: if he be a good Huntsman, if he be cunning in the wicked Arts of Gaming, if he be able to shew his great strength in Drinking, if the force and vigour of Nature become renown'd by his mighty Acts of Venery, if he be addicted to Pride, Luxury, and Intemperance, if he be an Enemy of Vertue, or grow forgetful that he was born, and that he shall die. More noble yet, if these Impieties be but successive from Father to Son, and be inculcated into their Youth by great Authorities.

If the Old man be fortunate in Play,
'Tis fit the Heir should thrive the self-same way:

These

These are the signal Vertues of Noblemen. But there is another sort of Industry among the Nobility, wherein they are most excellent above others, to make themselves to be accounted all this while honest and good, famous for Prudence, Liberality, Piety, and Justice; to which end they feign themselves courteous, fair-spoken, affable, making a conspicuous shew of all Vertue: They steep their Speeches in Oyl; they banquet splendidly from house to house, talk freely of State-affairs, observe the opinions of other men, from whence they gather what is good, and ascribe to themselves the fame of other mens wisdom and prudence: By their covetousness they get an opinion of Liberality, while what they take from one, they give to anohter; bountiful Thieves; and what the Ancients write concerning *Sylla*, by the injuries which they do to some, they inrich others, being themselves in the midst of all their Rapine. The opinion of Justice and Piety they procure, by undertaking the differences among poor people, and maintain their causes against the rich sort; but they no longer give assistance to the afflicted, but while they can empty the Coffers of the wealthy. For their intention is not to do good to the Poor, but to injure the Rich; which they can more easily do, than do good: And under this pretence of Justice and Piety, sometimes they arrogate to themselves the greatest License in the World, on purpose to use violence to Cities and great persons, glorying in their sins like the ancient Giants, and like evil Spirits seeking all occasions of mischief, and then thinking that they do most good, when they do no harm; so behaving themselves, to be a Terrour to all, to be belov'd by none; combining with the wicked and flagitious, oppressing and ruining all persons that put their confidence in 'um. Of whom *Aristophanes* thus writes, saying, That it is not convenient for a City to breed

and nouriſh Lyons within it; but if they be of a mild temper, then we ought to be obedient to 'um. The *Switzers*, formerly oppreſſed by the Tyranny of theſe Noblemen, ſlew them all, and extirpated their Race by that memorable ſlaughter of their Nobles, obtaining a laſting name with the recovery of their liberty, wherein they have happily flouriſh'd for above four hundred years, the hatred of that ſort of Nobility yet remaining among 'um.

CHAP. LXXXI.

Of Heraldry.

NObility was the Foundation of that noble Art of Heraldry, and Philoſophy has been very much employed in deſigning and ordering the Arms of Noblemen, for whom it is unlawful to bear in their Coats an Ox, a Calf, a Sheep, a Lamb, a Capon, a Hen, or any of thoſe Creatures which are neceſſary for the uſe of Mankind; but they muſt all carry for the Enſigns of their Nobility, the reſemblances of Cruel Monſters, and Birds of prey. Thus the *Romans* choſe to carry an Eagle, the moſt rapacious of all Birds: the *Phrygians* a Boar, a moſt pernicious Animal: the *Thracians*, *Mars*: the *Goths*, a Bear: and the *Vandals* invading *Spain*, carried a Cat, a Creature moſt greedy, and treacherous withal: the ancient *Franks*, a Lyon: the *Saxons*, the ſame. Afterwards the *Franks* remaining in *Gallia*, choſe the Owl: the *Saxons* a Horſe, a moſt warlike Creature. The *Cymbrians* had for their Enſign a Bull, the Emblem of ſtrength and good fortune. *Antiochus* had for his Impreſe an Eagle holding a Dragon in her pounces. *Pompey* bare in his Shield a Lion;

Lion; *Attila*, a crowned Basilisk. The *Romans*, whose *Capitol* was preserved from the *Gauls* by the Geese that were fed therein, yet could not be perswaded to carry a Goose for their Shield. There are that admit Cocks and Goats into their Shields, because those Creatures are known to be proud and lustful. For the same reason Peacocks are receiv'd, because of their pride; and the Lapwing or Heath-hen, for that she seems to carry the Emblem of Majesty, wearing the resemblance of a Crown on her head: Nor is she refused, because she makes her Nest in Excrements, for we know that *Vespatian* impos'd a Tribute upon Piss, acknowledging, *That the smell of Gain was always sweet.* There be many of smaller Animals also that claim a Prerogative in the Shields of great men, provided they be the Documentors of mischief: Such are Coneys, Moles, Frogs, Locusts, Mice, Serpents, Salpeges, Scolopenders; through the multitude of which sort of Animals, as *Pliny* testifies, People have been forc'd to forsake their Habitations, and Cities have been forsaken: For the same reason, some have not been asham'd to bear Lice, Fleas, and Flies, and some there are that count it a great honour to be mark'd with Blains and Botches, while there are those that hold them for the best Gentlemen that have been most pepper'd with the *French* Pox. Some there are that bear for their Arms Swords, Daggers, Faulcheons, Towers, Battlements, Engines of War, Fire-work, and whatsoever other Instruments of Murther and Mischief. The *Scythians* carry Thunder for their Arms, the *Persians* a Bow and Arrows, the *Coralli* Wheels. Thus among the Gods *Jupiter* carried Thunder, *Neptune* a Trident, *Mars* a Spear, *Bacchus* a Thyrse, *Hercules* a Club, and *Saturn* a Scithe. And these Ensigns of Armory, as they are the Emblems of Cruelty, Rapine, Violence, Fortitude, Rashness, and other Heroick Ver-

tues, are by the Judgment of the Heralds, ſome nobler than others. Now thoſe Shields that are blazon'd with things that are leſs noxious, as Trees, Flowers, Stars, as the Harp of *Apollo*, the Caduceus of *Mercury*, or are otherwiſe diſtinguiſh'd only by variety of Colours, theſe are accounted much more modern, and leſs noble than the other, as not being acquir'd by any Acts of War, or other Artifices of Ruine and Deſtruction. However, 'tis a wonder to ſee how fooliſhly and idly theſe applauded Heralds play the Philoſophers, Aſtrologers, and Divines, while they aſcribe black and brown to *Saturn*; and therefore Perſeverance, Patience, and Taciturnity to him alſo: But Saphyr, and Azure, Faith and Zeal, belongs to *Jupiter*. Over Red, which ſignifies Anger and Revenge, they give *Mars* Dominion. The Golden Colour they dedicate to the Sun; and by reaſon of the Price of the one, and the Luſtre of the other, think it ſignifies deſire and joy. Over Green and Purple *Venus* is made chief Ruler; to Purple, by reaſon of its Roſie beauty, aſcribing the ſignification of Love, though the *French* will have it to denote Treachery: but Green by the conſent of all, was the Emblem of Hope, ſeeing that from the green Fields Fruit is expected at the end of the year. White is aſcrib'd to the Moon, which being ſimple without mixture, yet is it capable of all mixture, and therefore they will have it to denote Purity, Docility, and Simplicity of heart. All other mixt Colours they aſſign'd to *Mercury*, who being himſelf inconſtant and of ſeveral humours, ſo they obſerve that thoſe humours ſignifie the various Affections of the Mind: As Aſh-colour being near to Black, ſignifies Trouble: Fleſh-colour inward Grief of the Soul, or ſecret and hidden Thoughts: Straw-colour, Deſperation and Suſpicion, or Jealouſie. Too long it would be to repeat their Trifles of the ſame nature, feigned and digeſted into Emblems,

from

from the Water, Days, corners of the World, Winds, Wood, Planets, Plants, Stones, and the very Myſteries, and Sacraments of Religion: Nay, they have tranſlated all the *Apocalypſe* into Fables and Trifles of their own invention: And this is that Heroick Philoſophy of the Heralds. And here I had made an end of this Diſcourſe, had I not met with the Original of theſe Heralds. *Æneas Sylvius* deduces the Original of the Heralds from the *Heroes*. Now theſe Heroes were old Souldiers, which they ought alſo to be; and *Harald* the *Teutonick* word, ſignifies an old man in Arms, or a Veterane Souldier. But now every Servile and Mechanick-fellow, fecial Meſſengers, and Caduceators, frequently are admitted to the Employment. However, the Priviledges and Offices of Heralds remain inviolable to this very day. Their firſt Inſtitutor was Father *Bacchus*, who having conquer'd *India*, gave them their firſt beginning, in theſe words: *This day I free you from War and Labour; I will that ye be called Veterane Souldiers and Heroes. Your buſineſs ſhall be now to take care of the Common-wealth, to puniſh the bad, and cheriſh the good. From other Offices ye ſhall be free, in whatever part of the world ye ſhall be found. Your Diet and Clothing ſhall be at the King's Charge: Ye ſhall be honourable among all men; Princes ſhall ſend ye Gifts: Firm credit and authority ſhall be given to your words; ye ſhall abhor Lying, ye ſhall ſit and judge Traytors; thoſe who ill intreat their Wives, ye ſhall adjudge infamous: Ye ſhall be free in all Countries, ſecure in Travel and Habitation: Whoſoever ſhall moleſt or injure any of you, ſhall be put to death.* *Alexander* the Great, after many Ages following, added very much to their Priviledges, giving them liberty to wear Garments of Gold, Purple, and Scarlet; as alſo to bear Royal Coats and Eſcutcheons in whatſoever part of the world they inhabited. If any perſon ſtruck them, or injur'd them in words, they forfeited their Goods as guilty of Trea-

ſon. All which *Thucydides Herodotus*, *Didymus*, *Magaſthones*, and *Xenophon* have related, as the ſame *Æneas* reports. Thirdly, *Octavianus Auguſtus*, being ſettled in the *Roman* Empire, incorporated them, and gave them ſeveral Laws: *Whoever thou art that has ſerv'd us in the Wars ten years, provided thou art forty years of age, whether thou wert a Footman or a Horſeman, after that thou ſhalt be free from farther ſervice; let him be a Heroe and a Vetereane: Let free acceſs be given thee to all Cities, Pleading places, Temples, publick and private Houſes: Let no man accuſe thee of any Crime, impoſe any Burthen on thee, or exact any Money from thee. If thou haſt done amiſs, only expect to be puniſh'd by Cæſar: Whatever foul act men commit, let them expect thee their Judge, and the Proclaimer of their Miſcarriages, whether private or publick perſons: what thou ſhalt affirm or ſay, let no man contradict, whether Prince or private perſon. Let all High-ways and places be open to thee. In the Houſes of Great Men let there be a Table provided for thee. Sufficient to keep thee and thy Family, receive out of the publick Treaſury. Let thy lawful Wife take place of other women. Whom thou ſhalt contemn and name for infamous, let him be contemn'd, and eſteem'd infamous. Let a Heroe bear the Enſigns, Arms, Names, and Ornaments of Kings. What thou haſt a mind to do or ſay, that do or ſay in any part of the world, in any Country or Nation whatſoever: he that injures thee, let him want a head.* At laſt, *Charles* the Great having obtain'd the name of the Empire into *Germany*, and being ſtil'd *Cæſar Auguſtus*, after he had overcome the *Saxons* and the *Lombards*, honour'd them as follows: *My fellow-Souldiers*, ſaid he, *ye ſhall be call'd Heroes, Companions of Kings, and Judges of Crimes: Live henceforward free from Labour, conſult and adviſe with Kings for the publick good, reprehend foul actions; be kind to Women, and be tender over Orphans; encompaſs*

Princes

Princes with your councels: From them demand your Food, Apparel, and wages; whoever denies ye, let him be dishonourable and infamous: He that offers ye injury, let him confess himself guilty of High Treason. And for your parts, take you heed, that so great Honours, so great Priviledges acquir'd by the Labours of War, that ye stain them not, nor defile them with drunkenness, or any other Vice: that what we give for your Glory, may not redound to your Punishment; the infliction whereof, if ye exceed your Bounds, we reserve to our selves and our Successors Kings of the Romans. And this is the magnificent Degree of Heraldry, for which by ancient Custom, they esteem themselves so great.

CHAP. LXXXII.

Of Physick in general.

FRom War and Nobility let us hasten to Physick, which is it self a kind of Art of Killing, altogether Mechanick, though she pretend to be shadow'd with the Title of Philosophy, and sits above the Law next to Divinity in degree and place; which hath caus'd great contention between the Civilian and the Physitians. For thus the Physitians argue: Seeing, say they, there are three sorts of Goods, the Goods of the Soul, the Goods of the Body, the Goods of Fortune; of the first the Divine takes care, of the second the Physitian, the third only belongs to the Lawyer: Hence it is that the Physitians claim the next pre-eminence to the Divines, forasmuch as the strength and health of the Body is to be preferr'd far before the Riches of Fortune. But this strife was once determin'd by a witty Question. For some one of these

Con-

Contenders desiring to know what order and method was observed in leading Criminals to Execution, which follow'd, and which should precede, the Thief or the Hangman? and when one answered that the Thief went before, and the Hangman follow'd, the other presently gave judgment that the Lawyers should go before, the Physicians follow; denoting the remarkable Robbery of the one, the rash Murther of the other. But let us return to Physick, of which there are many sorts of Heresies: For there is one which they call *Rational*, *Sophistical*, and *Dogmatical*, which was practised by *Hippocrates*, *Diocles*, *Chrysippus*, *Caristinus*, *Paraxagoras*, and *Herosistratus*; approved also a long while after by *Galen*, who above all the rest following *Hippocrates* brought all the Art of Physick to be comprehended in the knowledge of the Causes, Judgments upon Signes and Symptoms, Qualities of things, and the several habits and ages of Bodies. But this Heresie contending more for substance than shadow, I confess to be the meaner part of Philosophy; but toward the cure of the Sick not at all necessary, if not altogether destructive, as that which rather sends us for Health and Cure to screw'd and forc'd Maximes, than to any sincere and real Medicines: and being employ'd in Scholastick Syllogisms, unacquainted with Woods and Fields, becomes altogether ignorant of Herbs and good Remedies. And therefore *Serapion* was of opinion that this Rational Method of Physick did nothing at all avail to the Cure of diseases. Therefore there is another Faction of Physicians, altogether Mercenary and Mechanick; which is therefore termed *Operative*, and is divided into *Empirick* and *Methodical*; of which we are now to treat. They call it *Empirical*, because of the Experiments which it makes: whose chief Professors were *Serapion*, *Heraclides*, and both the *Apollonii*. Among the Latines, *Marcus Cato*, *C. Valgius*, *Pomponius*,

ponius, *Leneus*, *Cassius*, *Felix*, *Aruntius*, *Cornelius*, *Celsus* *Pliny*, and many others. Out of this, *Hierophilus* the *Calcedonian* constituted his Methodical Physick; and by the help of long Experience, the Mistress of all things, fixed it to certain Rules, which afterwards *Asclepiades*, *Themistion*, and *Archigenes* confirm'd by most strong arguments, and afterwards *Thessillus* the *Italian* compleated; who, as *Varro* affirms, set aside all the Opinions of his Predecessors, madly raging against all the Physicians of the former Age. After these, many Barbarous Physicians of Foreign Nations ventured abroad in Writing; among which, the *Arabians* became so famous, that they seemed by many to have been the Inventors of this Art; and might have easily made it good, but for the Original Greek and Latine words which they used, betraying another Original of the Science. This made the Volumes of *Avicen*, *Rhasis* and *Averroes*, to have equal Authority with the Books of *Galen* and *Hippocrates*; so that if any one presume the Cure of a person without their Rules, he seemed to throw away the Life of the Patient. Now these Factions among Physicians be not many, yet is the Contention and Combate of Opinions not less among them, than among the Philosophers. For observe how idly they contend about the substance of the Seed. *Pythagoras* will have it to be the spume or froth of the most useful part of the Blood, or the most useful part of the excrement of the Meat. *Plato* affirms it to be a deflux of the Back-bone-marrow, seeing that the Back and Reins are pained by the over-much use of Copulation. *Alcmæon* asserts it to be part of the Brain, for that Copulation weakens the Eyes, which are nourished by the Brain. *Democritus* will have it to be derived from all parts of the body, and *Epicurus* to be as it were forcibly strain'd from Body and Soul together. *Aristotle* affirms it to be the excrement of the Sanguineous

neous nourishment, which is last digested in the Body. Others believe it to be blood ripened and made white by the heat of the stones, for this reason, That they who copulate too often, do eject drops of blood. Add to all this that *Aristotle* and *Democritus* are of opinon that a Womans seed doth not at all contribute to Generation neither that she does emit any seed at all, but only a Kind of Sweat. *Galen* affirms that they eject seed, but more imperfect; and that the seed of both Sexes assists in generation. Though *Hyppocrates* is of a contrary judgment, affirming that the bodies of all Animals are coagulated out of the four Humours. Yet *Aristotle* maintains that the Blood is the next cause of Generation, and that the seed is generated out of the Blood. Many of the *Arabians* are of opinion that perfect Animals might be generated without the mixture of Male and Female, and be produced without the help of seed; and therefore did aver that there was no necessity of the Matrix, but by accident. Now speaking of the Original Causes of Diseases, *Hippocrates* places them in the Spirits, *Herophilus* in the Humours, *Erasistratus* in the blood of the Arteries: *Asclepiades* makes them to be certain Atomes entring in thorow the invisible pores of the Body: *Alcmæon* believes all deseases to proceed from the exeuberance or scarcity of the Corporeal faculties: *Diocles*, from the inequality of the Corporeal Elements, and temper of the Air we breath in: *Strato*, from the surplusage and crudity of Nourishment, and the consequent corruption thereof. Nor do they less differ about the alteration of the Aliement. For *Hippocrates*, *Galen* and *Avicen* affirm the meat to be concocted in the Stomach by the heat thereof. *Erasistratus* believes Concoction to be perfected lower in the Belly. *Plistonicus* and *Paraxagoras* affirm not only a Concoction, but putrefaction. *Avicen* also, and his Expositors, *Gentiles*

tiles and *Jacobus de Ferlino*, not without a Manifest error, affirm that Ordure is made in the Stomach. But *Asclepiades* and his Followers believe that the meat is not concocted, but distributed raw into all parts of the body; and affirm the Opinions of all the former to be vain and ridiculous. I omit their judgments of Urine, not yet perfectly known by any of 'um; and the beatings of the Pulses as little apprehended by 'um. *Hippocrates*, whom they look upon as a God, has not only differ'd from many in opinion, but erroneously mistaken: for in his Book of the nature of Infants, he saith *The Bird is generated of the yellow of the egge, but is nourished by the white of the egge*; which *Aristotle* proves to be manifestly untrue, in his Book of Animals: and in his Book of the Generation of Animals, writing against *Alcmæon*, who was of the same opinion with *Hippocrates*, he concludes the original of the Chicken is in the White; nourishment is suckt in thorow the Naval out of the Yolk: to which *Pliny* adheres, saying, *The creature is generated out of the White, his nourishment out of the yolk.* And is not that Aphorism of *Hippocrates* false? *No woman hath the Gout, till her Terms forsake her*; it being evident that many Menstruous women have the Gout.

CHAP. LXXXIII.

Of Practical Physick.

THe whole Operative Art of Healing is built upon no other Foundation than fallacious Experiments, and the slender credulity of the diseased, doing more harm than good; there being generally more danger in the Physician and Physick, than in the disease: which the chief Doctors of this Art ingenuously confess, that is to say, *Hippocrates* himself, who does not deny

deny this Art to be both difficult and fallacious; together with *Avicen*, who saith, that *the Patients confidence in the Physician, oft-times prevaileth more than the Physick it self.* *Galen* also affirms, that *it is very difficult to find a Medicament that does very much good, but easie to find many that do no good at all.* There is another who tells us that the knowledge of Medicines is delightful, as of all other things that consist of Rule and Art; but that the effects of Medicinal operation are meerly fortuitous. Let the fortunate diseased therefore go and put their trust in dangerous Experiments, and habnab-Remedies. But so general is the sweetness of hoping well for a mans self, as *Pliny* saith, that he believes every Physician that offers himself, though there be no delusion more dangerous. Hence it is that generally men seek for help from Death; he being the best Physician esteemed, whom the Apothecary, that shares with him, recommends, or deceives the person; whose servants are at the Physicians devotion, who like Panders for reward commend him with praises to the sick. He is also accounted a most excellent Physician, whom a Velvet Coat, or two or three good Rings upon his fingers shall make to be admir'd; or else his being a Foreigner, or a great Traveller; or else his being of such or such a Religion. Of no less efficacie to give 'um credit, fame and authority, is a solid Confidence, and a constant bragging of his Receipts: add to these a spirit of Contradiction, many Greek and Latine sentences, and the names of Authors, which make him seem learned. Thus arm'd with a Leaden Gravity, but a Military Confidence, he undertakes the Trade of a Physician: and first, he visits the sick, looks upon his Urine, feels his Pulse, considers his Tongue, feels his Sides, examines the Excrement, enquires into his customary Diet; and if there be any thing more privately kept, he desires to find it out, as if he would weigh the

Hu-

Humours of the Patient in a pair of Scales. Then with great boasting he prescribes Medicaments: & *Catapotia*, let blood, give Clysters, use Pessaries, Oyntments, Plaisters, Lozenges, Masticatories, Gargarisms, Fumes, Quilts; use Preserves, Waters, Treacles. If the disease be light, and the Patient dainty, then will the Physician invent fine pleasing Gugaws, fit for women and effeminate persons. Provoking Sleep sometimes with hanging beds; sometimes extenuating the disease with Baths, Frictions, Cupping-glasses; sometimes refreshing the sick with delicate diet, and change of air. And to obtain greater fame and authority, observing times and seasons, and seldom administring Physick but according to the directions of some Mechanical Ephemeris. He also claims a great authority over the Apothecary, many times ordering him to make his Medicines before him; pretending himself to be at the choice of the best Ingredients, when for the most part he knows not good from bad, nay hardly knows the things themselves when he sees them. But if the Patient be rich, and a great person besides, then for his greater fame and profit he prolongs the distemper as much as may be, although perhaps he might have cur'd it with one single Medicine: sometimes exasperating the disease, he brings the Patient to deaths door before he will cure it, that he may be said to have deliver'd the Patient from a most dangerous fit of sickness. If he meet with a Patient whose distemper is dangerous, and that he finds the effect of the Cure to be doubtful, then he uses these Stratagems. severely he prescribes Rules of Diet; he commands unusual things, prohibits things common: he extols with great arguments what he offers himself; what others bring he utterly condemns; on the one side threatning ruine, on the other hand promising life. If he doubt of the event, he perswades the Patient to call a Council of Doctors,

desires

desires an assistant, to proceed more warily in the Cure, for fear lest any one coming alone, should perform a Cure, and take from him the glory of the business. If any thing fall out amiss with the Patient, or that he has kill'd him by his most signal want of skill; then he excuses himself, by pretending some sudden deflux of Rheum, or some other chance, neither to be helped nor avoided; or else he accuses the Patient for not observing his directions, or else blaming those that tended for want of care; or else he blames his Associates; or else throws all the blame upon the Apothecary: thereby endeavouring to prove that no diseased person ever died but through his own fault, nor that ever any was cur'd but by the help and art of the Physician. But that Physicians are Knaves for the most part, we shall prove by witnesses. For their own Reconciler, *Peter Apponius*, writes, That the Art of Physick is ascrib'd to *Mars*, which is the most odious of all the Planets, as being the Author of Ingratitude, Quarrelling, and all wickedness, Therefore are Physicians the cause of many mischiefs, both by reason of the influence of *Mars* and *Scorpio*, as also because they had their Original from a low and barren beginning; growing proud and haughty, as they grow rich. This perhaps he learnt from the Example of *Æsculapius*, whom Antiquity fables to have been the Inventor of Physick, the Son of *Jupiter*, and sent to the Earth through the way of the Sun. *Celsus* confesses him to be a man, but received into the number of the Gods. Others assert that he was the incestuous off-spring of *Coronidis*, a handsom Harlot, with whom the Priests of *Apollo* lay in the Temple, who therefore gave out that he was the Son of the God. But all agree in this, that this God was so wicked, that *Jove* was forc'd to curb and chastise him with his Thunder. Concerning which *Lactantius* thus writes to *Constantine* the Emperor: *Æsculapius the son of Apollo,*

pollo, a vicious person, what other thing did he do worthy divine honours, saving that he cur'd Hippolitus? His death was more remarkable, in that he merited to be struck with Thunder: To say the truth, Physicians are the most wicked, quarrelsome, envious, lying persons in the world: for so they quarrel one among another, that there is not a Physician to be found, who shall approve one Remedy prescrib'd by another, without exception, addition, or alteration: whence it is become a Proverb, *The envie and discord of Physicians.* For what one approves, the other laughs at. There is nothing certain among them, but all their promises are meer trifles, and airy lyes. Hence, the common people, when they would set out a noted lyer, they cry, *Thou ly'st like a Physician.* For it is their chief study, to follow their own new inventions, and neglect the wholsome precepts of Antiquity: and those few things which they do know, they conceal, as if it did not consist with the Authority of their Art to divulge their knowledge; and out of envy to others, deprive our lives of the Remedies which other mens Labours have found out. They are moreover superstitious, arrogant, unconscionable, proud, covetous; having this sentence always in their mouths: *While there is pain, take.* And if the pain cease in one part, they take care that it increase in another, for fear the Cure should be too soon perfected. As we read of *Peter Apponius*, who professing Physick in *Bolonia*, was so covetous and arrogant, that being sent for one time to a Patient out of Town, he would not attend under less than fifty Crowns a day: and being sent for by *Honorius* the Pope, he covenanted for four hundred Crowns a day. Besides, we find it related by *Pindarus*, that *Æsculapius* the parent of Physick was struck by *Jupiter* with Thunder for his Covetousness, for that he had practised Physick with Extortion, and to the hurt of the Common-wealth. But if a

a sick man happen to recover out of their hands, there is such an applause, that the tongue of man can scarce suffice to express the wonder of the miracle, as if *Lazarus* had been rais'd out of the grave; claiming the life of the Patient to be their Gift, and that they have brought him back: ascribing to themselves what belongs to God, and believe that no reward can suffice to recompence their desert. Some of 'um are so swell'd up with pride, that they suffer themselves to be worshipt as Gods, and be called *Joves* and *Jupiters*; such as *Menecrates* the Physician of *Syracuse*, who is said, to have written in these words to *Agesilaus* King of *Sparta*: *Jupiter Menecrates, to Agesilaus, greeting.* But *Agesilaus*, laughing at his folly, thus answer'd him: *Agesilaus to Menecrates, health.* But if any one unfortunately happen to die in their hands, then they blame weakness of Nature, the strength and fury of his disease, the unrulines of the Patient: that they are Physicians, not Gods: that they can cure those that are to be cur'd: that it is not their business to raise the dead; that they have nothing to serve the diseased with, in discharge of their duty, but their Experience: and with such vanities as these they maintain their pride. Others that die they accuse of intemperance: and when they have kill'd a man, yet they demand satisfaction for their Bills, from those, that might have been alive without 'um; depriving their Patients both of money and life at once; and yet preserving a safe Conscience to themselves, knowing their faults (as *Socrates* says) to be covered in the earth; as also for that there is no returning from hell or the grave, to accuse them of their unskilfulness, exaction, and homicides. There are some nasty stinking Physicians bedaub'd with cast Urine and Ordure, more sordid than Midwives, using themselves to behold obscene and beastly sights, with their noses and ears to hear and smell the Belches, Farts,

Farts, Stinking breaths, Steams, and Stenches of the sick, with their lips and tongues to taste the black and loathsome Potions, with their fingers to search the Dung and Excrements. Lastly, all their studies and discourse is only about the most sad, horrid and ghastly spectacles of Death and Diseases. Exquisite Judges of the Ordure of men, which *Hippocrates* is reported usually to have tasted, that he might thereby the better judge of the Disease: which *Æsculapius* also is said to have done, who is therefore by *Aristophanes* call'd *Scatophagus*, or Excrement-eater, a Name generally given to Physicians. Hence *Scatomancy*, *Ouromancy*, and *Dryomancy*, are said to be the Divinations or Prognostications of Physicians taken from Ordure and Urine. Wherefore, among many Nations, those Mechanick Doctors were formerly had in contempt, so that as *Seneca* witnesses, it was accounted a great piece of infamy to exercise the Calling of a Physician: and at this day, there are several people that forbid Physicians, Midwives and Executioners from coming to their Tables; or else cause 'um to eat and drink in Dishes and Cups by themselves: much more abhorring that detestable custom of many Princes, who admit those Pestilential persons to their Chambers in a morning, and admit them infected with the Visits and Vapours of pestilential people to their Meals, and at meat suffer their impertinent talk of Ordure, Urine, Sweat, Vomits, and Menstruous Courses, Leprosies, Ulcers, Scabs, and Plagues; and to bespew a noble Feast, furnished with choice dishes, with their impure and obscene discourse. Than to admit a Physician to civil Consultations, there is nothing more idle, or fuller of folly, seeing that the Art of Physick neither treats of Vertue or Good-manners: and for that a Physician, naturally a good man, ought to be a person of ill Customs. And we know that in many Cities by publick Decrees Physicians are neither admit-

ted to their Counsels, nor suffered to bear any Office of Magistracy: perhaps not so much that they are foolish, vain, or ill tutor'd, as for their Sordidness, and their spreading Contagion, with the continual Visits of all sorts of Diseases; not only infecting Men, but the very Seats and Stones, as *Lucillus* has very well said of a certain Physician, in a Greek Epigram.

Alcon *but toucht Joves* Statue, *straight the stone,*
Though Marble, feels the hot Contagion:
Whence from his ancient Temple they remove
The Marble God, so much their healths they love.

Now when they meet together in Consultation, then there is a strict examination what the Patient cack'd and piss'd that night; and going about like the *Ephori* of the *Lacedemonians*, to pronounce sentence of Life and Death, 'tis a strange, but sad thing to hear, with what Heats and Alterations, not one agreeing in one thing, they brangle about the sick-mans bed; as if they were hired not to Cure, but to dispute; with no small trouble to the distemper'd person, according to the Verse of *Menander:*

A Prating Doctor is a new Disease
Unto the sick ——

At length producing some Aphorisms, to shew their Scholastick Learning, which they have always ready for use, and invoking *Hippocrates*, *Galen*, *Avicen*, *Rasis*, *Averroes*, *Apponius* their Concileator, and the rest of their Deities, whose Names only give them the credit of their Learning; when they have sufficiently contended and disputed about the Causes, Signs, Affections, and Critical days, at length they come to the application of some Remedy, which ought to have been the

head

head and tail of the whole business; but that they pass over with some impertinent Order: for out of Envy to one another, they will not communicate their Secrets one to another; as if that would be lost to them, which they discover to others: and therefore they have recourse to the Common Method, which if it fail 'um, then they flee to the Empirical part, as to a sacred Anchor, by Rashness to help what Reason resists; affirming it to be better to try a Doubtful Remedy, than none. Or else they leave the Patient, if their courtesie be less toward him, to future Prognosticks, saying for excuse, that *Hippocrates* forbids Remedies to be given to those who are in a desperate condition. Or else if they be any thing Religious, they cast the fault of the Disease upon some of the Saints; or else prescribe this their last Antidote: & *one Proctor, Witnesses in number seven, one Priest with Holy-water and Oyl, and dispose of thy estate, for thou art a dead man.* Hence *Rasis*, conscious to himself of the great stupidity of sick people, as also of the contentious stolidity of the Physicians, giving advice both to the Patient and to the Physician, perswades in his Aphorisms to take only one Physician: for the Errour of one, brings great shame; and the advantageous Success of one, is equally prais'd; but he that makes use of more than one Physician, commits the greatest Errour. Thus *Rasis*. This is confirm'd by that ancient Inscription in the Monument, *A Troop of Physicians was his bane*; and by the Greek Proverb, *The admittance of many Physicians lost the Patient:* as also by that saying of dying *Adrian*; *Multitude of Physicians has kill'd a Prince.* Therefore there cannot be more profitable or more wholesome Counsel given for the preservation of Health, than to abstain from Physicians: for we owe our Health to God, not to the Physicians. Therefore was *Asa* King of *Judah* reprehended by the Prophet, because he

sought not the Lord in his sickness, but trusted to the skill of the Physician; to whose directions they who give themselves over, can never be well. For there is no life so comfortless, as that which is governed by, and leans upon the confidence of their Art. Were it true that Physicians knew, and I would they did know, of the vertues and efficacies of the Elements, Herbs, Roots, Flowers, Fruits, Animals, Minerals, and of all things which Parent Nature produces; yet would they be so far from making a man immortal, that they would not be always able to cure a slight disease. How often has the Remedy fail'd, that ought to have cur'd! that which the Remedy ought to have thrown off, it hath not; and at last, after great pains and cost, the patient dies, even in the presence of the Physicians. What hope then can we repose in the Physicians, whose experience, as their own *Hippocrates* confesses, is erroneous? What certainty can the Physicians promise us, if it be true that *Pliny* writes, That there is no Art more inconstant than Physick, nor more subject to change? Many Nations there were of old, and now to this day living without Physicians, strong and lusty beyond the age of Decrepitness, exceeding an hundred years? Contrarily, those more soft and delicate people, who make use of Physicians, for the most part grow old e're they have liv'd half their years. And the Physicians themselves we find more crazie and short-liv'd than other people. Hence one answer'd *Lacon*, saying to him, *Thou hast no distemper. Because* (said the other) *I am not a Physicians wife.* Another saying to him, *You are a true old man. Because* (said he) *I never us'd Physicians advice.* Shewing, that there is no way more certain to Health and Old-age than to want a Physician. If any one shall say, that many have recovered by the help of the Physicians; we answer, that many more have dy'd, toward whose relief the Physicians

cians skill has nothing at all avail'd. And let 'um remember this Verse in *Ausonius*:

——They scap'd from ill
By help of Fate, not of the Doctors skill.

The *Arcadians*, as *Pliny* relates, used no other Medicaments than Milk in the Spring, because then the Herbs were most full of Juice: and they chose above the rest Cows milk, as feeding most upon Herbs. The *Laconians*, *Babylonians*, *Egyptians*, *Lusitanians*, as *Strabo* and *Herodotus* affirm, rejected all Physicians: But they brought forth their sick into the Streets and Market-places, that they who had escap'd the same disease, might advise them to the Remedies they had try'd before; believing, as *Celsus* delivereth, that nothing did more conduce to recovery than Experience, wherein we find the most learned Doctors often overcome, by silly Country old Women, one of which has done more good with one single Herb or Plant, than the most famous Doctors, with all their most elaborate Receipts: for they endeavouring the cure of diseases by a compounded mixture of several Drugs, go more by Conjecture, than by any true knowledge of the cause or reason of the distemper; rendring the whole Art of Physick meerly a thing of Chance and Guess: whilst the poor woman, knowing the vertue and effect of her simple Remedy, more easily by a natural force of a try'd Receipt shall overcome and cure a distemper. On the other side, the Physicians, by the help of Drugs and precious Gums brought from *India* at great charge and expences, promise great Cure; the poor Woman, by cheap and easie Remedies that grow in her own garden, doth not only promise, but restore Health. Nay, the Physicians themselves confess that they have several of them learnt more excellent Receipts from

Women, worthy to be recorded in their Works, and be made publick to posterity: such as is the Receipt against the pain in the Head, which *Avicen* so much extols. Now if Physick, which ought to restore the temperament of Health, consist in proportion and temperament of things both between themselves, and also with the bodies to which they are attributed; and that it was the most diligent care of the Physician to proportion and temper Medicaments, and to leave 'um so temper'd by just and harmonical weight and proportion to the bodies and tempers of the sick: what a strange arrogance and impudence is it for others, not only to change, but to add, sometimes to neglect, sometimes to know nothing thereof! Whence it follows, that as the agreeing temperament of a Medicament brings Health; so the disproportionate mixture causes pain, increases the disease, and brings death. And therefore a Country-woman shall cure more safely with a Garden-receipt, than a proud Physician with all his prodigious costly and conjectural Medicaments. Many most excellent Physicians were of opinion, that the best way of Curing was by simple Medicaments. To which purpose having search'd into the qualities of Simples and found them out, they have left us famous Volumes upon those Subjects, as *Chrysippus* of the Colewort, *Pythagoras* of the Onyon, *Marchion* of the Raddish, *Diocles* of the Turnep, *Phanias* of the Nettle, *Apuleius* of Betony; and many others, of other Herbs and Roots. But your Shop-physicians so little regard these things, that they contemn 'um, call them Simpletons, that take notice of Simples. But those Physicians that make use of Simple Medicaments, I aver, are the persons to be both followed and consulted: But for your Shop-Doctors, I wish all people to avoid 'um, as meer *Hocus-pocus*'s, and Witches, living upon our deaths, by means of their prodigious Compositions,

and

and meerly making a Lottery of our Lives. For seeing that compounded Medicaments must of necessity consist of such things whose qualities are altogether disagreeing and repugnant; it is very difficult, if not altogether impossible, to promise any thing of Certainty, but only by Thought, Conjecture, and Opinion; and when there are innumerable things which singly might be advantageous, the Physician only jumbles those together which Chance and Fortune offer to his memory. Whence it happens, that that compounded Medicament receives its efficacie not from the qualities of the Simple Ingredients, but from the Fancy and Unlucky choice of the Physician, while he by some secret and hidden motive, whether Natural, Celestial, Demoniacal, or Fortuitous, is prompted to chuse this or that thing before another. And indeed, this is the vulgar Saying, and which they themselves confess, that one Physician is more fortunate than another, and that many times the Ignorant proves more successful than the Learned. I my self have known and seen a most Learned Physician, under whose Cure very few have escaped: I have known another half-witted fellow, that has happily cur'd not only his own Patient, but those who have been left in a desperate condition by others. And I remember I have read of a Physician that cur'd all Noblemen and rich men that fell into his cure; but all his Patients that were of a mean condition, either dy'd or run very great hazards. Hence we may easily see, that this Shop-physick, where the good Fortune rather than Learning of the Physician prevails, is to be lookt upon only as a piece of Fortune-telling, and to be exploded and condemned only as an Art of Murther and Witchcraft. Which made the *Romans*, when *Cato* was Censor, to expel all Physicians, not only out of *Rome*, but out of all *Italy*, as abominating their Cruelty and Lying, for that they kill'd more than

they

they heal'd; and for that being very dextrous at poysoning, by Hatred, Ambition, or Gain, they were easily hir'd to administer Poyson with their Physick, and for Reward to entrap the lives of men. Thus the Physician of *Pyrrhus*, whether *Timocharis*, according to *Gellius*, or *Nacias*, as others report, who promis'd *Fabricius* to poyson his Lord and King: but *Fabricius* detesting the fact, admonisht *Pyrrhus* in a Letter to have a care of his Physician: of which *Claudian* thus writes.

The Romans for their vertue ever fam'd,
The Traytor and his Treason still condemn'd.
Fabricius *nobly to his Foe declares*
What his own servant 'gainst his life prepares.
He fairly taught to vanquish, that his War
All acts of secret Treason did abhor.

Cato in *Pliny* writes to his son about the Physicians of the Greeks: *They have sworn to kill all the Barbarians with their Physick; but this they do for Money, to gain Credit, that they may make the quicker dispatch.* And a little after he adds: *Whence then proceeded so many cheats in Wills, the same means they have now to hide Adulteries; as by the example of* Eudemus, *in* Livia, *wife of* Drusus Cæsar. *Socrates* also in *Plato* advises not to let Physicians multiply in a City. It were very convenient for the Common-wealth, that there were none, or very few; and that there were a Law to make their Unskilfulness and Negligence capital. For it is a Capital crime; and it matters not whether a Physician have endangered a mans life by Folly or Negligence, by Ignorance or Malice, unwittingly or designedly: and that there should not be such an Impunity for Physicians to destroy Mankind, who have only this common honour with the Hangman, to be hired to kill men, and only to be rewarded for Murther, for which

which all other men are condemn'd without mercy. This is the Difference between the one and the other, That the Hangman puts none to death, but what have receiv'd ſentence of death by the Judges; the Phyſician deſtroys the Innocent without any ſentence paſt. Therefore the Pontifical Conſtitutions forbid Clergie-men to practiſe Phyſick, as if they might be as lawfully Hangmen as Phyſicians. Not imprudently alſo *Cato* proſecuted them, as being ſuch as ſtrive to increaſe the Fame of their Art by Novelty; and when they have nothing new, try their Experiments with the hazard of our lives, and learn their Art by prolonging and increaſing our diſtempers, to their own profit and advantage alſo. Therefore to remedie this miſchief, the *Ægyptians* had a Law, that the firſt three days the Phyſician was to cure the ſick, with the hazard of the Patients life; after three days, at the peril of his own.

CHAP. LXXXIV.

Of Apothecaries.

AND now for the Cooks, whom they call *Apothecaries*, the Titles of whoſe Boxes contain Remedies, the Boxes themſelves Poyſon, or as *Homer* ſings,

Compounded Medicines, many hurtful, many good.

For when they themſelves will be at no loſs, they compel us to purchaſe our deaths at great prices; while they cauſing us to take one thing for another, or mixing ſome old rotten Drugs, whoſe vertues are quite loſt, they many times give us a deadly Drink, inſtead

of

of a Reſtorative Potion: while they buy old Emplayſters, Unguents, Collyries, and Pill-meſſes, made for gain of the dregs of the Druggs; and not able to diſcern otherwiſe, are cheated with the Sophiſtications of the barbarous Merchants. I could here ſhew their moſt pernicious Quarrels about the ſimple Medicines which they uſe, and their Error about the Names of their Medicinal Druggs, by them miſunderſtood, and worſe made uſe of: all which *Nicholaus Leonicenus* has diſcover'd in a large Volume. I paſs over their prodigious Compoſitions, their Mixtures of many external Simples; which while they jumble together, thinking to make one Medicament agreeing with all Conſtitutions, they effect nothing but what is ſaid of that Poetical Chaos:

——A rude and undigeſted heap,
A ſluggiſh weight, and without form or ſhape.
The diſagreeing ſeeds of things ill joyn'd,
While to one Lump confin'd:
Cold fights with Heat, Drowth Moiſture would deprive;
Soft things with hard, and light with heavy ſtrive.

Grant that there be ſome Compoſitions invented by the ancient Phyſicians which may have prov'd uſeful, and which by the Vote of Experience may be receiv'd; yet are they far from the true Method, and condemn'd by the Phyſicians by the compulſion of their own Conſciences, and every way exploded by *Pliny*, *Theophraſtus*, *Galen*, *Plutarch*, *Hippocrates*, *Dioſcorides*, *Eraſiſtratus*, *Celſus*, *Scribonius*, and *Avicen*; whoſe words to repeat here, would be too tedious. Nor are they ſo much blamed by thoſe ancient Authors, but alſo by many of the Moderns; among which, *Arnoldus de Villa nova* thus aſſerts, in one of his Maximes: *When a man has Simples at hand, I doubt whether it be conveni-*

ent

ent to uſe Compounds. But while Simples are either wholly neglected, or elſe not known, all Medicaments are fetcht from thoſe two great Luminaries of the Apothecaries and Druggiſts Treaſuries, *Meſues* and *Nicholaus*, and the gilded Pictures and Inſcriptions of their followers. Hence it comes to paſs, that while Phyſicians for their own eaſe ſubmit the lives of men to their Confidence in the Apothecaries; and while they without Learning, without Knowledge, truſting to the barbarouſneſs of Merchants for their own profit, make a ſtrange and confuſed Medley in their Shops, that there is more harm got by the Medicament than by the Diſeaſe. Now as concerning the Sophiſtication of coſtly Drugs, which are ſometimes counterfeited with ſo much Art, that many knowing perſons are deceiv'd; it would be better for the general health of Men, and for the Common-wealth, to forbid the uſe of all Exotick Medicaments, which are brought in by Pyratical Merchants, at ſuch Miraculous prices, to the bane of the Inhabitants; to reduce the Phyſicians to a Method, and to bind up the Apothecaries by ſuch a Law, as once *Nero* is ſaid to have made in *Rome*, when it was better than now it is, by which they were compell'd to uſe only thoſe Medicaments which the Country produces, as being moſt agreeable to the nature of the Natives, as alſo freſher, of more choice, and to be gotten with leſs coſt and difficulty, and with leſs danger than thoſe forreign ones, the greateſt part whereof are to be ſuſpected as ſophiſticated, or damaged in the Ship, or elſe not gathered in due time and place; from which ariſes eminent hazard: for *Coloquintida* not ripe, cauſes Bleeding and Death; and that which grows alone, is abſolute Poyſon. So the Male *Agarick* is deadly, and by how much the more old, the more Lethiferous. *Scammony* and *Terra Lemnia* are both ſophiſticated, and there is no Credit to be given to the

Seals,

Seals. Now I would fain know what need there is to use these Foreign Medicaments, when our own Country produces those which are of equal vertue and efficacy? Is it not an egregious piece of Folly, to fetch those things from *India*, which we have better at home? As if our own Soyl and Sea did not suffice; but preferring Foreign things before the growth of our Country, Costly before Cheap, and hard to be got, before easie to be obtain'd. Is it impossible to cure the Spleen without *Armoniack*, or the Liver without *Sanders*? Is it impossible to cure the Ulcers of the inward parts without *Bdellium*? or to give ease to the head without Musk and Amber, or to the Stomach without Mace and Coral? Were these Medicaments convenient for our bodies, Nature, that provides abundantly for all things, would have provided 'um among us. Did not our forefathers live more healthy without 'um? And therefore it is the Slothfulness of the Age, that search not into the nature of our own Simples, but prefer the Trifles and Inventions of Apothecaries, who consult not the Common safety, but their own Profit; perswading us that there is no Health but in Costly folly: to whom the Prophet *Jeremy* thus speaks: *Is there no Balm in Gilead? is there no Physician there?* In all Lands and Regions, Nature produces Herbs, and appropriates them to the Constitution, Age, and Climate wherein the people dwell. Should we grant that some Drugs are of greater force and efficacie in some places, and at some times, yet can we not believe 'um wholesome, but to the people in those Countries where they were produc'd. But there are some Robbing Empiricks that perswade us that none but strange and uncouth Medicaments are most available, without which there can be no Health: trying their Experiments at the expences of the miserable; mingling the most hurtful Insects and Reptils in their Medicaments;

caments; and as if all other Remedies were defective, using humane fat, and flesh of men embalmed in Spices, which they call *Mummy*, which they cause men to eat, as it were to attone Nature.

CHAP. LXXXV.

Of Chirurgery.

CHirurgery remains, another part, which cures the external Deformities and Diseases of the body; whose Operation is manifest, and whose Rmedies are certain: for all other Physicians work under ground. Chyrurgeons see and feel what they do, and as occasion requires, change, apply, and remove their Remedies. And this among all the Arts of Physick was first in use. For men accustoming themselves to War, and to receive Wounds, it was necessary to seek out for Cure. They found that the evil proceeded from Man, and therefore expected the Remedy from him. Other Diseases and inward pains, as proceeding from the anger of the Gods, they thought incurable by natural means. Therefore the first Inventor of Chirurgery is said to be *Apis* King of the *Ægyptians*, or, as *Clemens Alexandrinus* records, *Misria* the son of *Cain*, Nephew of the great *Noah*. Of the cure of Wounds *Æsculapius* was the first that wrote; after him, *Pythagoras*, *Empedocles*, *Parmenides*, *Democritus*, *Chiron*, and *Pæon*, became excellent therein. *Pliny* relates that *Archagatus* the *Peloponnesian* was the first that practis'd Chyrurgery in *Rome*; and that for his Cruelty in Cutting and Burning, he was publickly named the *Woundmaker*; afterwards the name was changed into *Hangman*, or *Executioner*: at length they despised the whole Art,

Art, and forbid it. Chirurgery therefore is no leſs famous for Faction among great Authors, and the Authority of great men, than infamous for its bloody Cruelty, and the Naſtineſs of its Practitioners.

CHAP. LXXXVI.

Of Anatomy.

HOwever it is excell'd by Anatomy in Cruelty, being the Slaughter-houſe of both Phyſicians and Chyrurgeons, wherein they were formerly wont to cut up the bodies of condemned Perſons yet alive and breathing, with moſt cruel Torments. At this day, out of reverence to Chriſtian Religion, they are grown more milde, firſt ſuffering the bodie to dye, then with their own hands, with all ſorts of Cruelty, raging, and diſmembring the dead Carcaſe, to obſerve the ſituation, order, weight, frame, nature, and all the ſecrets of the dead, thereby to underſtand how the better and more effectually to cure the living. A cruel kind of diligence, and a ſpectacle no leſs horrid and abominable than impious!

CHAP. LXXXVII.

Of the Art of Curing Cattle.

THere is another ſort of Phyſical practice which conſiſts in the Cure of Cattle, more certain and more profitable than the reſt, invented, as they ſay, by *Chiron* the Centaur, and wrote of by *Columella, Cato, Varro,*

Varro, *Pelagonius*, *Vegetius*, and other eminent Authors. But this your fine Phyſicians account ſo great a ſhame to practiſe, that they are utterly ignorant thereof; ſo delicate, that like the Lapwing, they are never well, but when they are neſtling in the Dung and Ordure of men: ſo that if any one require a Remedy for his Beaſt, inſtead of a Cure, he ſhall receive nothing but ill words: As if it did not belong to them, to cure not only men, but alſo other Creatures, eſpecially thoſe which are profitable to men. For which purpoſe *Alphonſus*, King of *Arragon* kept in pay two moſt expert Phyſicians, and commanded them diligently to examine what Method of Cure, and what Remedies were moſt proper for the ſeveral Diſeaſes of Beaſts. Which they obſerving, put forth a moſt excellent Treatiſe thereof. The ſame of late years did *John Ruellus* of *Paris*, a perſon skilful in both Languages, and the firſt Phyſician that compil'd a Volume of the Diſeaſes of Horſes, and their Cures, extracted out of the Works of moſt antient Authors; *Apſirchus*, *Heraclides*, *Theomneſtus*, *Pelagonius*, *Anatolius*, *Tiberius*, *Eumelus*, *Hemerius*, *Africanus*, *Emilius* the Spaniard, and *Litorius*, the Beneventan: a Work very profitable for all Farriers, and very advantageous to the Commonwealth.

CHAP. LXXXVIII.

Of Dieting.

THere is yet the Dieting part of Phyſick, the firſt Author whereof was *Aſclepiades*, who altogether rejecting the uſe of Medicaments, reduced all cure to the Order of Diet, obſerving the quantity, quality, and

ſeaſoning of Meats; from whom other Phyſicians do not much diſagree, yet believing that the one has want of the other, that Diet is aſſiſted by Medicaments, and Medicaments by order and courſe of Diet. Upon theſe grounds, they command, forbid, curſe, and diſcommend the Meats and Drinks that God has created, framing Rules of Diet difficult to be obſerv'd; and thoſe morſels which they forbid others to taſte of, they themſelves, as Hogs eat Acorns, greedily devour; and thoſe Laws of living which they preſcribe to others, they themſelves either altogether neglect, or contemn. For ſhould they live according to their own Rules, they would run not a ſmall hazard of their Health; and ſhould they permit their Patients to live after their own Examples, they would altogether loſe their profits. But of theſe Diet mongers thus St. *Ambroſe* writes: *The Precepts of Phyſick are contrary to divine living; for they call men from Faſting, ſuffer 'um not to watch, ſeduce 'um from opportunities of meditation. They who give themſelves up to Phyſicians, deny themſelves to themſelves.* And St. *Bernard* upon the Canticles, thus aſſerts: *Hippocrates and Socrates teach how to ſave Souls in health in this world: Chriſt and his diſciples, how to loſe 'um: which of the two will ye have to be your Maſters? He makes himſelf noted, that in his diſputations teaches how ſuch a thing hurts the Eyes, this the Head, that the Stomach; Pulſe are Windy, Cheeſe offends the Stomach, Milk hurts the Head, drinking Water is hurtful to the Lungs: whence it happens, that in all the Rivers, Fields, Gardens and Markets, there is ſcarce to be found any thing fitting for a man to eat.* But grant theſe words of St. *Ambroſe* and *Bernard* were only written to the Monks, for whom perhaps it is not ſo needful to take ſo much care of their Healths, as of their Profeſſions: and that variety of diſhes and feaſts may not be unlawful for civil men to uſe, with conſideration of their Health; the

first the Art of Dieting performs, the second the Art of Cookery, being the dressing and ordering of Victuals. For which reason *Plato* calls it the Flatteress of Physick; and many account it a part of Dietary Physick. Though *Pliny* and *Seneca*, and the whole throng of other Physicians, confess that manifold Diseases proceed from the variety of Costly Food.

CHAP. LXXXIX.

Of the Art of Cookery.

THe Art of Cookery is very useful, and not dishonest, so it exceed not the bounds of Discretion. For which reason, very great and most temperate persons have been induc'd to write of Cookery, and Dressing of Meat. Of the *Greeks*, *Pantaleon*, *Mithecus*, *Epiricus*, *Zophon*, *Egesippus*, *Pazanius*, *Epenetus*, *Heraclides*, *Syracusanus*, *Tyndaricus*, *Sicyonius*, *Symonactides*, *Chius*, and *Glaucus Locrensis*. Among the *Romans*, *Cato*, *Varro*, *Columella*, *Apicus*: and among the Moderns, *Platina*. The Asiaticks were so intemperate and luxurious in their Feeding, that they were known by the Sirname of Gluttons, which we therefore call *Asotæ*. Therefore we read in *Livy*, that after the conquest of *Asia*, Foreign Luxury first enter'd into *Rome*, and that then the *Roman* people began to make sumptuous Banquets. Then was a Cook a most useful Slave among the Ancients, and began to be much esteemed and valued; and all bedabl'd with Broth, bedaub'd with Soot, with his Pots, with his Platters and Dishes, Pestles and Mortars, was welcom'd out of the Kitchin into the Schools: and that which before was accounted but a vile Slavery, was honour'd as an Art:

whose chiefest care is only to search out every where for provocatives of Appetite, and to study out in all places for Dainties to satisfie a most profound Gluttony. Abundance of which *Gellius* cites out of *Varro*: as, the Peacock from *Samos*, the *Phrygian* Turkey, Cranes from *Melos*, *Ambracian* Kids, the *Tartesian* Mullet, Trouts from *Pessimuntium*, *Tarentine* Oysters, Crabs from *Chios*, *Tatian* Nuts, *Ægyptian* Dates, *Iberian* Chesnuts. All which Institutions of Bills of Fare were found out for the wicked wantonness of Luxury and Gluttony. But the Glory and Fame of this Art *Apicius* above all others claim'd to himself; that as *Septimus Florus* witnesses, there were a certain Sect of Cooks that were call'd *Apicians*, propagated as it were in imitation of the Philosophers. Of whom thus *Seneca* hath written: *Apicius* (saith he) *liv'd in our Age, who in that City, out of which Philosophers were banisht as corrupters of youth, professing the Art of Cookery, hath infected our Age.* *Pliny* also call'd him the Gulph and *Barathrum* of all Youth. At length, so many Subjects of Taste, so many provocatives of Luxury, so many varieties of Dainties were invented by these *Apicians*, that at length it was thought requisite to restrain the Luxury of the Kitchin. Hence those ancient Sumptuary Laws and Edicts against Riot; that is to say, *Archian*, *Fannian*, *Didian*, *Licinian*, *Cornelian*, and the Laws of *Lepidus*, and *Antius Restio*. *Lucius Flaccus* also, and his Colleague, Censors, put *Duronius* out of the Senate, for that as a Tribune of the people he went about to abrogate a Law made against the excessive prodigality of Feasts. In defence whereof, how impudently *Duronius* ascended the Pulpit for Orations! *There are Bridles*, said he, *put into your mouths, most noble Senators, in no wise to be endur'd: ye are bound and fetter'd with the bitter Chains of Servitude. For there is a Law made, that commands us to be frugal: Let us therefore abro-*

gate

gate the Command, deformed with the ruſt of ghaſtly Antiquity: for to what purpoſe have we liberty, if it be not lawful for them that will, to kill themſelves with Luxury? There were alſo many other Edicts, all now antiquated and abrogated; ſo that no Age has been more indulgent to Gluttony, than this wherein we now live: and for that cauſe, ſaith *Muſonius*, and after him our *Jerome*, *we travel by land and ſea, to fetch Wine, and coſtly Cates to pour down our Gullets.* So many Taverns, ſo many Ale-houſes, ſo many Victualling-houſes among us, where men are deſtroyed by Gluttony, Drunkenneſs, and Luxury, that many times, to the detriment of the Commonwealth, they conſume whole Patrimonies: ſo many varieties of Sauces, ſo many Rules, Obſervations, and Table-ceremonies, that the ſplendid Banquets of the *Aſiots*, *Mileſians*, *Sybarites*, *Tarentines*, of *Sardanapalus*, *Xerxes*, *Claudius*, *Vitellius*, *Heliogabalus*, *Galienus*, and the reſt of thoſe ancient Gluttons, whom Hiſtory records to have exceeded all other Nations and perſons in the pleaſures of the Kitchin, are but meer ſordid, rude, and ruſtick Junkettings, compar'd with the ſumptuous Feaſts of Great perſons now adays. A neat and handſome entertainment will not ſerve turn, unleſs there be an abundance, even to create Loathing, and to fuddle *Hercules* himſelf, who was wont to drink out of the ſame Veſſel that carried him; meat more than would ſatisfie *Milo* the *Crotonian*, or *Aurelianus Phago*; the firſt of which was wont to eat up Thirty loaves of bread, beſides meat, at a meal; the other at the Table of *Aurelian* devoured a whole Boar, a hundred Loaves, a Weather, and a Porkling. He drank in a Bowl that held more than a Tun. Theſe things are now cuſtomary at our great publick Country feaſts, and Dedications of Temples. You would ſwear they were celebrating *Orgia* to *Bacchus*, they are ſo contaminated with Madneſs, Quarrelling, Bloodſhed,

and all the Impieties attending Gluttony and Drunkenneſs. You may there behold the Banquets of the Centaurs, whence none return without a broken pate. Thus we find *Ovid* deſcribing the Voracity of *Eriſichthon.*

Without delay, what Sea, what Earth, what Air
Affords at his command they ſtraight prepare:
Yet at full Tables he complains of Hunger,
And for a Feaſt of Feaſts he calls in anger.
What a whole City or a Land ſupplies,
For the content of One will not ſuffice.
The more his guts devour, the more he craves,
As Rivers are exhauſted by the Waves,
While the inſatiate Sea, and thirſty Sands,
Drink up the Floods ſtill rouling from the Lands.
Or as the Fire no nouriſhment refuſes,
Burns all that comes, but neither picks nor chuſes,
And ſtill the more 'tis fed, it feeds the more:
Thus Eriſichthon's *prophane Chaps devour*
All ſorts of Food; in him Food is the cauſe
Of hunger; and he ſtill employs his Jaws
To whet his Appetite.———

Among the *Greeks* and *Romans* there were a ſort of people call'd Wreſtlers, men of moſt greedy and voracious Appetites: but their Infamy was at length outvy'd and exceeded by Conſular Magiſtrates and Emperours. For *Albinus*, who formerly rul'd in *Gaul*, devour'd at one Supper an hundred Peaches, ten Melons, fifty large green Figs, and three hundred Oyſters. And *Maximinus* the Emperour, who ſucceeded *Alexander Memmeas*, ate forty pound of fleſh in one day, and drank an *Amphora* of Wine, containing 48 quarts. *Geta* the Emperour was alſo a prodigious Epicure, cauſing his Diſhes to be brought in Alphabetically, and would

would continue feeding for three days together. Now what greater Impiety, when God and Nature has provided Meats and Drinks for us, to preserve Health, and strengthen Nature, for us to abuse them with various artifices for Pleasure, and to devour them beyond the capacity of Humane Nature? thereby contracting to our selves incurable Diseases, whereby we find it apparently true what *Musonius* says, *That Masters are less strong, less healthy, less able to endure labour than Servants; Countrey-men more strong than they who are bred in the Citie; those that feed meanly, than they who feed daintily: and that generally the latter sort live longer than the former.* Nor are there any other persons more troubled with Gouts, Dropsies, Colicks, and the like, than they who contemning a simple diet, live upon prepared Dainties. Of which Opinion is *Celsus*: *The most profitable diet for man,* saith he, *is simple; multiplicity of tasts is pestiferous; and all spic'd meats are unprofitable, for two causes: Because more is consum'd because of Sweetness, and less concocted than ought to be.* Therefore many grave and wise men have utterly condemned this indulging to the Appetite, as most pernicious. But as for those that under pretence of Religion, neither hate pleasing their Palates nor Luxury, but onely some sorts of meat; abstaining from Flesh, they fill and feast themselves with all sorts of Fish, and swill themselves with wine; to which they bring their lips, tongues, teeth, and bellies armed, but not their pockets: these are certainly worse than the *Epicureans* themselves. But of these things enough. Let us now pass from Cookery to *Gebrica*, that is, to the Alchymists Cook-room, where there is no less consumed than in excessive Feasting.

CHAP. XC.

Of Alchymy, or Chymistry.

ALchymy, or Chymistry, is an Art, if it may not be rather called a Fucus, or Persecution of Nature, however of very great Fame, and the same unpunish'd Imposture; whose vanity easily betrays it self in this, that it promises what Nature neither can suffer nor perform: seeing that all Art is but an Imitation of Nature, coming short thereof by many degrees; and that the force of Nature is far short of the force of Art. But Chymistry's

An Art which good men hate, and most men blame,
Which her admirers practise to their shame,
Whose plain Impostures, easie to perceive,
Not only others, but themselves deceive.

While they seek to change the Natures of things, and presume to find out the blessed Philosophers Stone, as they call it, which, like *Midas*, is to change whatever it touches into Gold: then they pretend to fetch down from the inaccessible heaven a Fifth Essence, whereby a man shall not only gain the Riches of *Cræsus*, but perpetual Youth and Immortality.

But among all the undertaking Crowd,
Not one appears, whose Miracles allow'd
The matter prove. ———

However, they get a small Livelihood by some Physical Experiments, as also by some Paints and effeminate Fu-

Fucusses, which the Scriptures call *the Oyntments of harlots*; whence the Proverb, *Every Alchymist is a Physician or a Sope-boyler.* They enrich the ears of men with vain words, but empty their Pockets of their Money. Whence it appears to be no Art, but a Composition of Trifles, and inventions of mad brains. However, they find out men so covetous of so much happiness, whom they easily perswade that they shall find greater Riches in *Hydargyrie*, than Nature affords in Gold. Such, whom although they have twice or thrice already been deluded, yet they have still a new Device wherewith to deceive 'um again; there being no greater Madness, than to believe the *fixed Volatile*, or that the fixed Volatile can be made. So that the smells of Coles, Sulphur, Dung, Poyson, and Piss, are to them a greater pleasure than the taste of Honey; till their Farms, Goods, and Patrimonies being wasted, and converted into Ashes and Smoak, when they expect the rewards of their Labours, births of Gold, Youth, and Immortality; after all their Time and Expences; at length, old ragged, famisht, with the continual use of Quicksilver paralytick, onely rich in misery, and so miserable, that they will sell their souls for three farthings; so that the Metamorphosis which they would have made in the Metals, they experiment upon themselves, for instead of Alchymists, Cacochymists; instead of being Doctors, Beggers; instead of Unguentaries, Victuallers, a laughing-stock to the people: and they who in their youth hated to live meanly, at length grown old in Chymical Impostures, are compell'd to live in the lowest degree of poverty, and in so much calamity, that receiving nothing but Contempt and Laughter, instead of Commendation and Pity, at length compell'd thereto by Penury, they fall to Ill Courses, as Counterfeiting of Money. And therefore this Art was not only expell'd out of the Roman Commonwealth, but also pro-

prohibited by the Decrees of the sacred Canons of the Church. And if now there were a Law to forbid any of them to practise this Art without the special favour and license of the Prince, upon the forfeiture of their goods, and proscription of their persons, we should have less false Money made, wherewith many are now deceived, to the great damage of the Commonwealth. For which reason it is thought that *Amasis* King of *Ægypt* made a Law, whereby every Magistrate was compell'd to give an account what Art or Science he most favour'd; which he that did not, underwent a very severe punishment. Many things could I say of this Art, of which I am no great Enemy, were I not sworn to silence, a custom impos'd upon persons newly initiated therein, which has been so solemnly and religiously observed by the Ancient Writers and Philosophers, that there is no Philosopher of approved authority, or Writer of known fidelity, who hath in any Place made mention thereof: which hath caus'd many to believe that all the Books treating of this art were made of late days; to which the names of the Authors, *Giber*, *Morienus*, *Gigildis*, and the rest of the whole Croud, give no small confirmation; the Obscure words which they use, and the unaptness of their language, and their ill Method of Philosophising. Some have thought the Golden Fleece to be a certain Chymical Book written after the ancient manner in Parchment, wherein was contained the way of making Gold. Of which sort when *Diocletian* had got together a great many among the *Ægyptiens*, (who were said to be very skilful in this Art) he is said to have burnt them all, lest the *Ægyptians*, confiding in their Riches, and easie means of obtaining Treasure, should at one time or other revolt from the *Romans*. And therefore was this Art by a publick Edict of the same Emperour render'd infamous. It would be too long to relate

relate all the fooliſh Myſteries of this Art, and empty Riddles, of the Green Lion, the fugitive Heart, the Volant Eagle, the dancing Fool, the Dragon devouring his Tayl, the Swell'd Toad, the Crows Head; of that which is Blacker than Black, of *Mercury*'s Seal, of the Dirt of Fooliſhneſs, (of wiſdom, I ought to have ſaid) and a Thouſand other Trifles. Laſtly, of that one thing beſides which there is nothing elſe, though as common as may be, the bleſſed ſubject of the moſt holy Philoſophers Stone, not to be ſpoken of without incurring Perjury; yet I will ſay ſomewhat of it obſcurely, and in ſuch manner, as none but the Sons of Art ſhall underſtand me. It is a thing which hath a ſubſtance, neither too firy, nor altogether earthy; nor is it a watry, nor ſharp, nor obtuſe quality, but indifferent light and ſoft, or at leaſt not hard; not rough, but ſweet in taſte, ſweet in in ſmell, grateful to the ſight, pleaſant to the ear, and delightful to think on. More I muſt not ſay, nor greater things can I. For I think this Art, by reaſon of my familiarity with it, worthy the ſame Honour as *Thucydides* gives to a good Woman, when he ſays, *that ſhe is the beſt woman, of whom there is leaſt diſcourſe.* I will onely add this, That Chymiſts are of all men the moſt perverſe: for when God ſays, *In the ſweat of thy Brows thou ſhalt eat thy Bread*; and the Prophet in another place, *Becauſe thou eateſt the labours of thy hands, therefore art thou bleſſed, and it ſhall be well with thee:* they contemning the divine Command, and promiſe of happineſs, endeavour to raiſe Golden mountains by Womens labour, and Childrens Play. I deny not but from this Art many excellent Inventions have deriv'd themſelves: hence *Cinaber*, *Minium*, *Purple*, that which they call *Muſical Gold*, and the temperatures of other Colours, had their beginning. To this Art *Aurichalcum*, the changing of Metals, Soders and Tryals, owe their firſt finding out. Guns are the terrible Invention of

this

this Art. Hence ſprung the Art of making all ſorts of Glaſſes; a moſt noble invention, of which *Theophilus* hath writ a moſt excellent Treatiſe. But *Pliny* relates, that the temperament of Glaſs was found out in the time of *Tiberius*; but the Work-houſe was by *Tiberius* pull'd down, and the Artificer, if we may believe *Iſodorus*, was put to death, leſt the Glaſs ſhould detract from Gold, and Silver and Braſs loſe their value.

CHAP. XCI.

Of the Law in general.

WE come now to the knowledge of the Law, that onely pretends to judge and diſcern between True and Falſe, Equity and Iniquity, Right and Wrong. The chief Heads now-a-days are the Pope and the Emperour, who boaſt that they have all Laws written in the Cabinets of their Breaſts; whoſe Will is Reaſon, and who by their own Arbitrary opinions rule and govern all Sciences, Arts, Writings, Opinions, and whatever other Works of men. For which cauſe Pope *Leo* commanded that no perſon ſhould dare to diſpute or juſtifie any thing in the Church, but by the Authority of the Holy Councils, the Cannons and Decretals, of which the Pope is the Head. Neither is it lawful for us to make uſe of the Interpretations of any the moſt holy and learned Divines, but onely ſo far as the Pope permits, and authorizes by his Canons. And the Canon further commands, that no Book or Volume whatſoever ſhall be received by any Divine, but what is firſt approved of by the Canons of the Pope. The ſame Authority the Emperour claims over Philoſophy, Phyſick, and all the other Sciences, giving no countenance

to

to any Art, till first allowed by the skill of his Law, to which all sorts of Arts and Sciences compar'd, are of no use or value. This makes *Ulpian* say, *The Law is King of all humane and divine things; whose Office it is, as* Modestinus *saith, to command, forbid, punish, permit; than which there are no greater marks of Superiority.* *Pomponius* defines the Law to be, *the invention and gift of God, and the Maximes of Wise-men.* Because all the ancient Law-givers, that their Laws might gain the greater reverence among the Vulgar, feigned that the Laws they wrote were dictated to them by the Gods. Thus *Osiris* among the *Ægyptians* feigned to have received his from *Mercury*, *Zoroastes* among the *Persians* from *Oromazus*, *Chariundas* among the *Carthaginians* from *Saturn*, *Solon* among the *Athenians* from *Minerva*, *Zamolxis* among the *Scythians* from *Vesta*, *Lycurgus* from *Apollo*, *Numa* from the Nymph *Egeria*. Thus you see how this knowledge of the Law arrogates to it self a Power and Soveraignty over all the Sciences and Arts, exercising a Tyranny over them, and advancing it self above all other Sciences as the First-born of Heaven, despises and contemns all the rest, being it self constituted out of the frail and infirm Positions and Opinions of men, of all things the most slender, and subject to alteration upon every change of State, Time, or Prince, and which deduces its original from the sin of our First Parents, the cause of all our evils. From whence also the corrupt Law of Nature, which is called *Jus Naturale*, first descended; of which behold the chief Maximes: *Keep off force by force. Break faith with him that breaks faith. To deceive the deceiver is no deceit. A deceiver is not bound to a deceiver in ought. A fault may be recompensed by a fault. Those that deserve ill, ought to enjoy neither justice nor faith. No injury can be done to the willing. He that buys may deceive himself. A thing is worth so much as it may be sold for. A man*

may provide for his ſafety with the damage of another. No man is oblig'd to impoſſibilities. Thou or I are to be ruined, it is better that thou be ruin'd than I. With many more of the ſame nature. Moreover, the Law of Nature is, Not to hunger, not to thirſt, to ſuffer cold, or deſtroy ones ſelf with Watching and Labour: which overthrowing all works of Piety and Pennance, eſtabliſhes *Epicurean* Pleaſure for ſupreme Happineſs. The firſt occaſion of War, Bloodſhed, Bondage, Separation of Dominions, was alſo the firſt occaſion of the Law of Nations: after that, came the Civil or Popular Law, which every Nation appropriates to it ſelf; From whence have ariſen ſo many Contentions among men, that there are not words enough to expreſs the ſubjects and matter which they contain. For ſeeing that men were ſo prone to quarrel, it was neceſſary that there ſhould be an obſervation of Juſtice according to Law, that ſo the Arrogancies of Impiety might be ſuppreſſed, and that innocence might be in ſafety amongſt the Wicked, and that the Good might live quietly among the Bad: theſe are the grounds of Law, of which there have been Legiſlators innumerable. The firſt whereof was *Moſes*, who gave Laws to the Jews; at which time *Cecrops* gave Laws to the Ægyptians: after whom, *Pheroneus* gave Laws to the Greeks: *Mercury Triſmegiſt* gave Laws to the Ægyptians: *Draco* and *Solon* to the Athenians; *Lycurgus* to the Lacedemonians. *Palamedes* firſt made Military Laws for the governing of Armies. *Romulus* firſt of all gave Laws to the Romans, which were called *Curiatæ*. After whom, *Numa* invented the Ceremonies of their Religion; and all the reſt of the ſucceeding Kings added their particular Laws, which being all written afterwards in the Books of *Papyrius*, were afterwards called the *Papyrian Laws*. After that came the Laws of the *Twelve Tables*, the *Flavian* Law, the *Helian* Law, the *Hortenſian*

sian Law, the *Honorarian* Law, the *Prætors* Law; Decrees of the Senate, Edicts of the People, Law of the Magistrates, and Custom, and the power of Law-giving given to every Supreme Prince. I pass over all those Lawyers, good part whereof are repeated in the second Law of the original of Right. Among those who endeavoured to reduce the Civil Law into a Volume, the first was *Cneus Pompey*, next *Cæsar*; but both were prevented by Civil War and untimely death. At length *Constantine* renewed those old Laws; and *Theodosius* the younger reduced them into one Volume, which he called a *Codex*: and after him *Justinian* set forth the *Codex* now in use. But all the Authority of the Civil Law rests in the People and Princes; neither is there any other Civil Law but what the people establish by Common Consent. Hence *Julian* avers, *That the Laws bind us for no other reason, but only for that they are received by the Common Consent of the people, who by universal consent transferred the power and whole authority upon the Prince; so that whatsoever is ordained by the consent and approbation of the Prince and People, has thereupon, partly by Constitution, partly by Custom, the force of a Law, though it be an Error or a Falshood: for Universal Errour makes a Law, and matter adjudged becomes truth.* Which *Ulpian* teacheth us in these words: *He ought to be taken for a free man born, who is so adjudged by Sentence, though he were only manumitted; because a matter once adjudged, is to be taken for Truth.* The same person tells, that one *Barbarius Philippus*, who was a fugitive at *Rome*, demanded the Prætorship, and had it: and when he came to be known who he was, yet was it taken for granted, that all whatsoever he had done by vertue of his Office should stand good, though he were but a Servant. The same person confesses, that no reason can be given for all the Decrees and Laws which were set forth by our Ancestors,

ſtors. Whence we find, that all the Wiſdom of the Civil Law depends upon only Will, and Opinions of men; no other Reaſon urging, than the Regulation of Manners, conveniency of Converſe, power of the Prince, or force of Arms. So that if the Law preſerve the Good, and puniſh the Bad, 'tis then a juſt Law; if otherwiſe, the worſt of evils, by reaſon of the evils enſuing, either through the Toleration, Approbation, or Negligence of the Supreme Magiſtrate. And it was the Opinion of *Demonax*, *That all unprofitable Laws were ſuperfluous, as being intended neither for the Good nor the Bad; ſince the former want them not, the later are never the better for 'um.* Furthermore, ſeeing that *Cato* confeſſes, that there is no Law that can be adapted to all Emergencies, but ſuch were Equity and Rigor are at a cantinual variance; and that *Ariſtotle* alſo calls *Equity the Correction of a juſt Law*, wherein that part is defective, which was generally agreed to; doth it not hence plainly appear, that all the force of Law and Juſtice depends not ſo much upon the Law, as upon the Equity and Juſtice of the Judge?

CHAP. XCII.

Of the Canon-Law.

FRom the Civil flow'd the Cannon or Pontificial Law; which may to ſome ſeem a moſt holy Conſtitution, ſo ingeniouſly does it hide and mask the precepts of Avarice, and rules of Rapine, under the pretences of Piety; though it contain very few Decrees that regard either Religion, the Worſhip of God, or the Ceremonies of the Sacraments. I forbear to make it out, that ſome are altogether repugnant to the Word of

of God: all the reſt are meer matters of Strife, Contention, Pride, Pomp and Gain; and only Edicts of the Popes, not contented with thoſe already made by Holy men and Fathers, unleſs they may add new Decrees, Chaffie extravagancies: ſo that there is no end or limit of their Canons, which only proceed from the Pride and Ambition of the Popes, whoſe Arrogancie has grown ſo bold, as to command the Angels, to rob Hell, and lay violent hands upon the Souls of the Dead: tyrannizing over the Law of God with their Interpretations, Declarations, and Diſputations; leſt any thing ſhould be wanting or diminiſht from the fulneſs of their Power. Did not Pope *Clement* in a Bull, which is kept to this day at *Vienna* and ſeveral other places, command the Angel to free the ſoul of one that was going to *Rome* for Indulgences, and dying by the way, immediately out of Purgatory, and carry him to Heaven? adding, *It is our Pleaſure that the pains of Hell be no farther inflicted on him*: granting alſo power to thoſe that were ſigned with the Croſs, at their own pleaſures to take three or four ſouls out of Purgatory. Which erroneous and intollerable Boldneſs, if I may not call it Hereſie, the *Pariſian* School then utterly condemn'd and reprov'd; repenting perhaps that they did not report that hyperbolical Zeal of *Clement* as a Fable, that the Story might live rather than die; ſeeing that for all their affirming or denying, there is nothing of injury done to the Authority of the Pope, whoſe Canons and Decrees have ſo pinion'd Theologie, that the moſt Contentious Divine dares neither diſpute or think contrary to the Popes Canons without leave and pardon; as *Martial* ſays of *Rufus*.

What Rufus *ſays*, Rufus *has leave for all,*
Although he laugh, weep, hold his tongue, or braul:
He ſups, drinks, asks, denies; yet ſtill the brute
Has your good leave; without your leave he's mute.

Out of these Canons also and Decrees we find the Patrimony of Christ to be Kingdoms, Donations, Foundations, Wealth, and large Possessions; and that the Priesthood of Christ is Soveraign power and Command; that the Sword of Christ is Temporal Jurisdiction: that the Rock on which the Church is founded, is the Pope: that the Bishops are not only the Ministers, but Heads of the Church: that the Goods of the Church are not Evangelical Doctrine, Constancy of Faith, and contempt of the World, but Taxes, Tythes, Oblations, Collections, Purple, Mitres, Gold, Silver, Gems, Mannors, and Money. The power of the Pope is to wage War, dissolve Leagues, absolve Princes from their Oathes, Subjects from their Obedience, and to make the house of Prayer a den of Thieves. Well therefore may the Pope depose Bishops, who can give away other mens rights, commit Simony, dispense with his Oath, and no man be able to say to him, Why dost thou so? Well may he, for other weighty reasons, dispense with all the New Testament, and send above a third part of the Souls of the faithful to hell. But the Office of Bishops is not now-a-days to preach the Word, but to confer Orders, dedicate Temples, baptize Bells, consecrate Altars and Chalices, bless Vestments and Images: But they who are more ambitious than these, if leaving those things to be performed by I know not what mean and titular Bishops, they can procure themselves to be sent Kings Ambassadours, to be their Chief Ministers of State, or to attend upon the Queen; such great causes may excuse 'em from serving God in the Temples, if they can serve the King well at Court. Out of the same Fountains arise those Equivocations and Shifts to avoid Simony in selling and buying Benefices, daily in use; or for whatever other Monopolies or Markets are made of Pardons, Indulgences, Dispensations, and the like, whereby they set a

price

price upon remission of sins which God has so freely granted; and have found out a way to gain by the very pains of Hell. From this Law they borrow that feigned Donation of *Constantine*, which is quite contrary to the Word of God, seeing that neither *Cæsar* can give away his own Right, nor the Clergie usurp that which is *Cæsars*. To these we may add so many ravenous Decrees, under the known Titles of *Indulgencies*, of *Bulls*, of *Confessions*, of *Testaments*, of *Dispensations*, of *Priviledges*, of *Elections*, of *Dignities*, of *Prebendaries*, of *Religious houses*, of *Sacred Houses*, of *the place of Judicature*, of *Immunities*, of *Judgments*, and the like. Lastly, the whole Canon-law is of all the most inconstant, more various than *Proteus*, more changeable than a Chameleon, more full of perplexity than the *Gordian* knot. So that the Christian Religion, by the Institution of Christ, intended to put an end to Ceremonies, is now more clogg'd with Ceremonies than the Jewish Religion of old: the weight whereof makes the easie and sweet Yoke of Christ more heavie and burthensome than that of the Law, while Christians are compell'd to live more according to the Prescriptions of the Canon-Law, than the Rules of the Gospel. To say truth, the Learning of both Laws is wholly busied about frail, empty, and prophane matters, Bargains, and Quarrels of the common people; about Murthers, Thefts, Robberies, Piracies, Factions, Conspiracies, and Treasons, Perjuries, Knaveries of Scribes, Abuses of Lawyers, Corruptions of Judges; whereby Widows are ruin'd, Orphans destroyed, the Poor oppressed, the Innocent condemned, and as it is said in *Juvenal*,

The Crows are pardon'd, and the Doves condemn'd.

Thus blind men run themselves into mischiefs, which

they thought to avoid by the assistance of the Canons and Pontifical Decretals; because they are no Laws or Canons ordained by God, or for the honour of God, but only invented by the corrupt Wit of men, for Gain, and the supply of covetous desires.

CHAP. XCIII.

Of Advocates.

THere is another Practice of the Law, which they call the Art of Pleading, of which they would pretend a very great Necessity: an ancient, but most deceitful calling, only set out with the gaudy Trimming of Perswasion, which is nothing else, but to know how by Perswasion to over-rule the Judge, and to turn him and wind him at pleasure; to know how by false Interpretations and Comments, to wrest or avoid the Law, or prolong the Suit; so to cite and repeat Decrees, to pervert Equity, and alter the sence of the Law, and the intention of the Legislator; in which Art there is nothing sooner prevails than Bauling, and Confidence: and he is accounted the best Advocate, who intices most the people to go to Law, putting 'em in hopes of recovering great matters; and stirs them up by wicked and mischievous advice; who hunts out for Causes and who is the greatest Scolder and Brauler, to make the things which are just and true, seem doubtful and unjust; and by such Weapons as those, to chase and overthrow Justice: with whom Justice is nothing else but publick Gain; and the Judge that sits upon the Bench is forc'd to confirm, what Money makes appear just. Nay, they expose those things which are not, even privations of things, and Silence it self; seeing

that as none will ſpeak but for Gain, there's none will hold his tongue but for Reward: after the example of *Demoſthenes*, who when he askt *Ariſtodemus*, a Compiler of Fables, what Fees he had got for Pleading, anſwered, *A Talent. But I* (replyed *Demoſthenes*) *have got more to hold my tongue.* So that the Tongue of a Lawyer, unleſs faſt bound in Silver chains, is very miſchievous and pernicious.

CHAP. XCIV.

Of the Calling of Publick Notaries.

AMong theſe, Publick Notaries are to be reckon'd, whoſe Injuries, Falſities and Miſchiefs continually by them wrought, all are bound to endure, while they pretend to have their credit, licence and authority from the Apoſtolick and Imperial power. Among whom they are to be accounted the chiefeſt, who know beſt how to trouble the Court, perplex Cauſes, counterfeit Wills and Deeds, to abuſe and deceive their Clyents, and, if need be, to forſwear themſelves; venturing at any Roguery, rather than be outdone in plotting and contriving Cheats, Scandals, Quirks, Tricks, Quillets, Treacheries, *Scylla*'s and *Charybdis*'s, by any other perſon whatſoever. There is no Notary can frame an Inſtrument, from whence there may not be ſome cauſe of Quarrel pickt out, if any perſon have a mind to conteſt: for there will be ſome way or other found out, either to find out a defect in the Writing, or to invalidate the faith of the publick Notary. Theſe they call the Helps of the Law, which they teach the Contentious how to flye to and lay hold of. Theſe are the effects of their Watching and Labour, where-

with they soften the rigour of the Law, when they find their Clyents willing to contend: for he shall have so much Law, as he can by his power maintain; the Law averring, that we cannot be equal to those that are more potent than we are.

CHAP. XCV.

Of the Study of the Law.

TO this, those vast Gyants have relation, who contrary to the Edict of *Justinian*, have begot so many innumerable Volumes of Comments, Glosses, and Expositions, every one differing in their Interpretation. Besides this, they have gathered together such Storms of Opinions, so many Woods of dark and subtil Counsels and Cautions, wherewith the Iniquity of Advocates is furnished, as if Truth did not consist more in Reason, than in confused Testimonies rak'd together out of such a monstrous heap of Opiniasters, among whom there is so much Dissention, so much Discord, that he that knows not how to differ from another, to contradict the Sayings and Opinions of others, call in question the justice of Adjudged Cases, and to wrest good Laws to their own Humours and Interests, is not to be thought Learned among 'em. Thus is the Study of the Law made a deceitful Net and Gin of Iniquity; these are the Crafts, and these the Arts by which the whole Christian world is governed; the Foundations of Empires and Kingdoms, and out of these Knaves are chosen Presidents of Parliaments, Senators, and several great Officers of Popes and Princes: as if wicked Advocates would prove just Judges, when they came to be the Heads of the Nation! These like the Titans

Titans to *Jove*, become formidable to their Princes themselves. Out of these come the swag-belly'd Secretaries, and Purple Chancellors of Emperours and Kings, who govern all affairs of State, dispose of all Favours, Gifts, Benefits, Offices, Dignities and Patents of the Prince; who sell all Right and Justice, all Law, Equity and Honesty, and compel others to purchase of them: according to whose will, such and such are to be Allies, such Enemies to the Prince; with whom sometimes they joyn in Leagues, sometimes make War according to their pleasures. And being rais'd from the lowest degree of Poverty, and meanness of condition, to so high a pitch of Dignity, meerly by prostituting their Tongues, at length they grow so bold and audacious, that without calling to answer, without order of Council, they will convict and condemn men, and many times alter forms of Government; they themselves growing fat with Thievery and Robbery.

CHAP. XCVI.

Of the Inquisition.

HEre we must not omit the order of Predicants, Inquisitors after Hereticks; whose power when it ought to be founded upon the holy Scriptures, yet they Derive it all from the Canon-Law, and Pontifical Decrees, as if it were impossible the Pope should erre; leaving the Scripture as a dead letter, and onely the shadow of Truth, and reject it as the Buckler and defence of Hereticks. Neither do they receive the Traditions of the ancient Fathers and Doctors, because they may both deceive, and be deceived; but pretending that the *Roman* Church cannot erre, of which the

Pope is the Head, and therefore the Authority of his Court is the Rule of their Faith; enquiring no further in their examinations, than whether men believe in the Church of *Rome*; which if any person refractory do grant, then, quoth they, the Church condemns such or such a Proposition, as heretical, scandalous, and offensive to pious ears; and then compel the person to revoke and recant his Errour. If the offender continue to justifie himself by Reason, or Scripture, or both, straight with great clamour and mouthing they interrupt him, telling him he is not before the Chair of Doctors, or a Convocation of Scholars, but a Tribunal of judges: he is not to dispute there, but to answer directly whether he will stand to or abide the Decree of the Church, or renounce his Opinion: if not, they shew him Faggots and Fire, saying, *Hereticks are to be convinced with Faggot and Fire, not with Scripture and Arguments*; and so compel a man, not convicted of any perverse obstinacie, contrary to his Conscience, to abjure those things; which if he deny, they deliver him over to the Secular power, as a deserter of the Church, to be burnt; saying with the Apostle, *Remove the evil thing from among you.* In ancient times, such was the lenity and meekness of the Church, that they neither punisht those that relaps'd into Judaism, nor Blasphemies: and *Berengarius* revolting to a most damnable Heresie, was not only not put to death, but continued in his Archdeaconship. But now, if a man slip into the least Errour, 'tis much more than his life is worth; and he shall be thrown into the Fire by these Inquisitors for a trifle. Perhaps it is now convenient for the Church to use such severe chastisement, for fear of losing its innate piety. Sometimes Hereticks are Inquisitors after Hereticks; which was the occasion of the Decree which *Clement* made. But Inquisitors ought not to hold dark Arguments, and talk in wrangling

ling Syllogisms, with Hereticks; but to labour to convince them by the Word of God, then to determine the matter according to the Decrees and Canons of the Church, and either to reduce him to the Orthodox Faith, or pronounce him a Heretick; for he is no Heretick, who is not obstinate; nor is he a favourer of Hereticks, who seeks to defend an innocent person condemned of Heresie, lest he should be deliver'd up by these cruel and ravenous Inquisitors, to be butchered without a cause. And although it be expresly provided in the Law, that the Inquisitors shall have no power of Examining, nor any Jurisdiction over any suspicion, defence, or favour of Heresie, which is not a Heresie manifestly exprest, and absolutely already condemn'd; yet these bloody Vulturs, going beyond the Priviledges and Commission of their Office, against all right, and contrary to the Canons themselves, take upon them to meddle with ordinary things, arrogating and usurping the power of Popes in those things which are not Heretical, but only scandalous or offensive to the ear; most cruelly raging against the poor Country-women, whom being once accused of Witchcraft, and condemn'd without the examination of any lawful Judge, they expose to most strange and unheard-of Torments, till having extorted from them what they least thought to confess, they find matter to proceed upon to condemnation: and then they think they do the Office of Inquisitors truly, when they never leave the business off, till the poor woman be burnt, or else have so far gilded the Inquisitors hand, until he take pitie of her, as sufficiently purg'd: for an Inquisitor may alter the punishment from penal into pecuniary, and convert it to the use of the Office; by which there is not a little Money to be got: and some of these poor creatures are forc'd to pay them an annual Stipend, for fear of being haras'd to Torment. And when the

Goods

Goods of Hereticks are confiscated, then the inquisitor gets no small matter. The very accusation, or highest suspicion of Heresie, nay the very Citation of the Inquisitor, is enough to bring a womans credit in question; which is not to be salved without money given to the Inquisitor; which is no small gain. Thus while I was in *Millain*, several Inquisitors did torment many honest Matrons, and some of very good Quality, and privately milkt very large sums from the poor affrighted and terrified women; till at length, their Cheating being discovered, they were severely handled by the Gentry, hardly escaping Fire and Sword. When I was President of the Commonwealth in the Citie of *Mediomatricum*, I had a very great Contest with an Inquisitor, who being a loose fellow, had hal'd a poor Country-woman into his Slaughter-house, being a place of disrepute; and all for a very slight Accusation; not so much to Examine her, as to Crucifie her. This woman when I undertook to defend her Cause, and found, and had made it evident, that there was nothing of Proof to make out the Crime, the Inquisitor made answer, that there was one proof not to be question'd, That her mother many years ago was burnt for a Witch. Which Article when I shew'd how impertinent it was, and that it was not for the Law to condemn one for the fact of another; presently he, lest he should have seemed to have talkt out of Reason before, produces this Argument: That therefore it was so, and the Proof good, because Witches were wont to devote their Children to the Devil, as also because they are wont to conceive by lying with the Devil; and therefore there is an inherent Guiltiness in the Offspring. Wicked Father, said I, is this thy way of Theologie? Are these the Fictions for which thou hurriest silly women to Torture? are these the Sophisms with which thou condemnest Hereticks? Thou thy

self,

self, in my opinion, art far worse than *Faustus* or *Donatus*. Grant it were as thou sayst, dost thou not hereby abrogate the grace of Baptism, if for the impiety of a Parent the Off-spring should be the devil's due? And if it were true that *Incubi* did generate, yet was never any one of that opinion so infatuated, as to think those Spirits did mingle any thing of their own nature with the suffoced seed. But I tell the upon thee true grounds of Faith, and by the true nature of our Humanities, we are all one mass of Sin, and eternal malediction, sons of perdition, sons of the devil, sons of the wrath of God, and heirs of hell: but by the grace of Baptism Satan is cast out of us, and we are made new creatures in Jesus Christ, from whom no man can be separated but by his own sin, for far is it from truth, that he should suffer for another mans sin. Seest thou not now how invalid thy most sufficient Proof is, how vain in Law, and indeed how absolutely Heretical it is? The cruel Hyppocrite grew very wroth against me, and threatned to sue me as a favourer of Hereticks. However, I persisted in defence of the poor creature, and at length by the power of the Law I deliver'd her out of the Lions mouth; and the bloody Monk stood rebuk'd and sham'd before 'em all, and ever after infamous for his Cruelty; and the Accusers of the poor woman in the Capitol of the Church of *Metz*, whose Subjects they were, were very considerably Fin'd.

CHAP. XCVII.

Of Scholastick Theology.

IT remains that we discourse concerning Theologie. I shall pass by the Theologie of the Gentiles, mentioned

tioned in *Orpheus*, *Musæus*, and *Hesiod*, which all men acknowledge to be Poetical and fictious, and which *Lactantius*, and *Eusebius*, and many other eminent Doctors of the Christians have convinced by most strenuous Arguments. Nor shall we speak of the Religion of *Plato*, or the rest of the Philosophers, whom we have already shew'd to be the teachers of nothing but Errour. But we shall here discourse concerning the Christian Religion. This only depends upon the faith of its Doctors, seeing that it can fall under no Art or Science. And first of Scholastick Divinity, a certain Hodg-podge, or Mixture, of Divine Precepts, and Philosophical Reasons; looking like a Centaur; written after a new manner, far different from the ancient way of delivery; diffus'd into little Questions, and subtil Syllogisms, without any Elegancie of speech; and which has brought not a little profit to the Church in the convincing of Hereticks. The first Authors whereof, and who were most excellent therein, were *Thomas Aquinas*, *Albertus*, sirnamed the *Great*, and many other famous men; besides *Johannes Scotus*, a most subtil and acute Writer, though a little more given to Contention. Hence Scholastick Theologie fell into Sophisms; while those newer Theosophists, and as it were Sutlers of the Word of God, never worthy of the title of Divines, but for their money, of so sublime a Studie and Contemplation made a meer Logomachie; wandring from School to School, starting little questions, framing Opinions, forcing the Scriptures, inducing a strange sence with intricate words, and more nimble to ventilate than examine, presum'd to erect Seminaries of Strifes, out of which litigious Sophisters gain matter of Contention; distracting the Intellect, abstracting the Forms, and misrepresenting *Genus* and *Species*; what they take from one, adding to another; and every one striving to confirm their own

own Opinion: exposing our holy Faith among the Wise of the Age (of which *Thomas Aquinas* complains) to Laughter and Misbelief. For they neglect the Canonical Scriptures of the Holy Ghost, and chuse only hard Questions about Divine things, fit for Dispute; wherein they exercise their Wit, and consume their time; placing the whole Doctrine of Theologie in those things only, wherein while they study to contradict the Scripture, they may hear the Scripture saying, *The letter kills, is hurtful, is unprofitable.* But they will say, We are to search out that which lies hid in the Scripture. Then bending all their mindes to expound, interpret, make Glossaries and Syllogisms, they rather chuse any other sence than that which is most genuine. If you require Reason, or be earnest in opposing, you shall receive ill language, and be call'd Fool. What is hid in the letter you must not understand, but must feed like a Serpent upon the dust. So that none are accounted Divines among them, unless they be such as are egregious Branglers, and can give an Instance upon every proposition, feign readily, find out new Interpretations, make a noise with uncouth words, not so much to be understood for the difficulty of the matter, as the strangeness of the word. And then they are call'd Doctors, when they are come to that pass that they can hardly be understood. These have a multitude of Followers, who whatsoever they have drawn from those men, believe it fetcht out of the hidden treasuries of Theologie: they swear to their Masters words, and believe it not to be within the compass of thought, if any thing be unknown to him; and they are so captivated with his Opinions, that they are not to be overcome with any other reasons; will yield to no Scripture, but, like *Antæus*, seek to renew their strength, while they repair to the breast of their mother who brought them forth, calling these Doctors to their aid.

The

The Vultur carkass leaving them behind,
Hastes to his own, and takes away the best;
This is the food the Vultur hath design'd,
To feast his Palate while he builds his nest.

Hence it comes to pass, that the sublime Studie of Scholastick Divinity is so subject to Errour and Impiety; these evil Hypocrites and audacious Sophisters have introduced so many Sects, and so many Heresies; who as S. *Paul* saith, *preach Christ not for good-will, but for contention:* so that it is far easier for Philosophers than Divines to agree: who have eclipsed the ancient glory of the ancient Theologie with humane Opinions, and new Errours; and professing a detestable Doctrine consisting in false Titles, and Labyrinths of Dispute, have usurpt the name of *Sacred Theologie* by Theft and Rapine; and abominating the Names and Institutions of the old Fathers, have increas'd new Factions, as it was formerly said in the Church, *I am of Apollo, I of Paul, I of Cephas*; pretending altogether to their Studies whose Works they first learnt, and admiring only their own Masters, despise all others; not minding what is said, but by whom it is said. And yet are these men very much divided among themselves: for some of them, who are of riper ingenies, and would be thought more skilful than the Prophets and Apostles, believe that they can find out and demonstrate those things which are onely to be believ'd by faith; Philosophizing in Divine things in most miserable Questions, and with a prodigious confidence contend about absurd Opinions; as, when some distinguish the Divine Essence, some by the thing it self, or others by Reason: others constitute infinite Realities, as they call 'em, like *Plato's* Idea's; which some again deny, and some laugh at. Then they frame to them-

themselves so many monstrous shapes of God, so many forms of the Divine Being, so many Idols and Phantomes of their own Imaginations about divine things; and dismember their very Saviour Christ with the perverseness of their Opinions. Him they dress in so many various Disguises of Sophisms, and like an Image of Wax, form and deform him with their absurd suppositions into what shape or figure they please; so that their Doctrine proves meer Idolatry. But those other, whose duller capacities cannot soar so sublimely, these make Legends of the Saints full of godly lyes, feign Reliques, make Miracles, invent plausible or terrible Examples; Number Prayers, weigh Merits, invent Ceremonies, sell Indulgences, distribute Pardons, set to sale their Benedictions, and devour the Sins of the people. As for Apparitions, Exorcisms, and Answers of the Dead, they are very exact in 'em; and being taught their lessons out of the Books of *Tundal* and *Brandanius*, they act the Tragedies, of Purgatory, and Comedies of Indulgences and Pardons; and from the Pulpits, as from a Stage, with a Souldier-like impudence, and boldness of *Thraso*, with confident eyes, countenance chang'd, extended arms, and more sorts of gestures than are ascribed to *Proteus*, thunder out their Vanities among the people. But those who pretend to be more Learned, and to understand a greater Decorum of Elegancie; they while they bawl, I should say declaim, rehearse Poems, tell Stories, dispute controversies, cite *Homer*, *Virgil*, *Livie*, *Strabo*, *Varro*, *Seneca*, *Cicero*, *Aristotle* and *Plato*: instead of preaching the Gospel, and Word of God, making only an empty noise of words; spreading a new Gospel, adulterating the Word of God, which they preach not to set forth Grace, but for Gain and Lucre: living in the mean time not according to the Word of God, but according to the pleasure of the flesh; and after they have

in

in the day-time made an erroneous Harangue or Exhortation in the Pulpits to vertue, at night exercise their Buttocks in their lurking holes with Nocturnal Labour. And this is the way by which they go to Christ. Lastly when Vices are to be reprehended, 'tis wonderful with what ill language they rail, with what insolencie of gesture they behave themselves, with what scurrilous language their Choler rages, what loud Exclamations they make; as if Christ rather chose to have the Preachers of his Word not Fishers drawing on the right hand with a soft Net, but persecuting Hunters and Archers, shooting and wounding from the left: or as if they themselves were not men, or not liable to the same faults, if not guilty of greater. Thus those Fishers of men, whose tongues ought to be a Net to draw sinners to salvation, become Hunters and persecutors of men to their ruine: their mouths are Bowes of falshood, their Tongues are wounding Arrows. But let us now hasten to the Right Theologie, which is twofold; Prophecie, and Interpretation. Of the latter first of all.

CHAP. XCVIII.

Of Interpretative Theologie.

INterpretative Theologists believe, That as by the liberality of Nature, Grapes, Olives, Wheat, Flax, and many other such things, increase and ripen, of which afterwards, by the wit and help of Man, Wine, Oyl, Bread and Cloth, and other works of Nature are compleated by humane Arts: so the Divine Oracles, delivered to us obscure and hidden, are to be explained by Interpretation; not by the force of our own Wit

or

or Invention, but by the help of the Spirit, who distributes his good things as he pleases, and where he pleases, making some Prophets, and some Interpreters. Therefore this Interpretative Divinity consists not in Compounding, Dividing, Defining, after the manner of the *Peripateticks*; neither of which belong to God, who neither can be defined, divided, or compounded; but leads to knowledge by another way, which is indifferent between this and Prophetical vision, which is a kind of discovery of the Truth to our purifi'd Intellect, as a Key to a Lock: and this, as it is the most covetous of all Truth, so it is the most susceptible of what things are to be understood; and is therefore called *Possible Intellect*, wherewith though we do not discover by a full light, what the Prophets mean, and those who beheld the Divine things themselves; yet there is a door open to us, that from the conformity of the Truth perceived, to our Intellect, and by the Light which illustrates us, out of those open Windows we gain more certainty, than from the appearing Demonstrations, Definitions, Divisions, and Compositions: and we read and understand, not with our outward eyes and ears, but with our better senses; and extract the Truth flowing from the sacred Scriptures, which the other delivered in dark sayings, and mysterious sentences; and thereby see what is hidden from the wise and great Philosophers, yet apprehend them not with so much certainty, as that all perplexity may be removed. And whereas there is a manifold Truth conceal'd in sacred Scripture, holy men have gone about to try various and manifold Expositions of the same: For some gently walking along the back of the Letter, and expounding one place by another, and one letter by another, and making out the sence by the Order, Etymologie, and Propriety and Force of the signification of the words, hunt out the truth of

Scripture: which is therefore call'd *Literal* Expoſition. Others refer all things written to the buſineſs of the Soul, and works of Juſtice; whoſe Expoſitions are therefore call'd *Moral.* Others remit them by various Tropes and Figures to the Myſteries of the Church; whoſe Expoſition is call'd *Tropological.* Others given to Contemplation, refer all things to the Myſtery of Celeſtial Glory; and this Expoſition is call'd *Anagogick.* And theſe are the four moſt uſual ſorts of Expoſition; beſides which, there are two more, of which the one refers all things to viciſſitude of Times, Mutations of Kingdoms and Ages; therefore call'd *Typick.* Wherein, among the Ancients, *Cyril, Methodius*, and *Joachim Abbas* did moſt excel: Of Modern Authors, *Jeremy Savanarola* of *Ferrara.* The other enquires into the nature and qualities of the Univerſe, the Senſible World, and of the whole Fabrick of the World and Nature: which Expoſition is therefore call'd *Phyſical* or *Natural*; wherein Rabbi *Simeon ben Joachim* excell'd, who wrote a very large Volume upon *Leviticus*, wherein diſcourſing of the natures of all things, he ſhews how *Moſes*, according to the congruencie of the threefold World, and nature of things, ordain'd the Ark, the Tabernacle, the Veſſels, Garments, Rites, Sacrifices, and other Myſteries, for the appeaſing and worſhiping God. Which Expoſition the Cabaliſts follow, eſpecially thoſe who treat of *Bereſith*, or the Creation. For they who diſcourſing concerning the Judgment-ſeat of God, by Numbers, Figures, Revolutions, Symbolical reaſons, refer all things to the firſt Archtype, ſearch for the Anagogical ſence. And theſe are the ſix moſt famous Sences or Meanings of the holy Scripture; all whoſe Expoſitors or Interpreters are by a general word call'd Divines: among whom we find *Dionyſius, Origen, Polycarpus, Euſebius, Tertullian, Irenæus, Nazianzene, Chryſoſtome, Athanaſius, Baſil, Damaſcene,*

mascene, Lactantius, Cyprian, Jerome, Austin, Ambrose, Gregory, Ruffinus, Leo, Cassianus, Bernardus, Anselm, and many other holy Fathers which those ancient times brought forth: and some of later years; as *Thomas, Albertus, Bonaventure, Egidius, Henricus, Gandavensis, Gerson,* and many others. But now seeing that all these Interpretative Divines are but men, they are subject to humane frailties; sometimes they erre, sometimes they write things contrary or repugnant; sometimes they differ from one another: in many things they are deceiv'd, all of 'em not discerning all things: for only the Holy Ghost has the perfect knowledge of Divine things, who distributes to all men according to a certain measure, reserving many things to himself, that we may be always learning of him: for, as St. *Paul* saith, *All of us know and preach by part only.* Therefore all this Interpretative Theologie consists only in liberty of speech, and is a Knowledge separate from Scripture, whereby every one has the liberty to abound in his own sence, according to those various Expositions recited before, which St. *Paul* in one word calls *Mysteries,* or *speaking of Mysteries,* when the Spirit speaks Mysteries; whence *Dionysius* calls this *Significative Theologie,* treated of by those holy Doctors in several Volumes. Nor are we to believe all that they say, seeing that many hold very Erroneous Opinions of Faith, which are exploded by the Church; as we may instance in *Papias* Bishop of *Hierapolis, Victorinus Pictaviensis, Irenæus Lugdunensis, Cyprian, Origen* and *Tertullian,* and many others who have err'd in the Faith, and whose Tenets have been condemned as Heretical, though they themselves are among the Canoniz'd Saints. But this requires a deeper spirit of consideration, to judge and discern which, is not of men, nor of flesh and blood, but granted from above by the Father of lights. For no man can utter any thing rightly

of God, but by the light which comes from himself; which light is the *Word, by whom all things were made,* and *who illuminates every man coming into this world, giving them power to become the sons of God whoever shall receive and believe.* Neither is there any who can declare the things of God, but his own Word: *for who besides can know the mind of God, or whoever was made of his council,* but the Son of God, being the Word of the Father? But of this we shall discourse no farther, till we have perfected the next Chapter of Prophetick Theologie.

CHAP. XCIX.

Of Prophetick Theologie.

AS Prophecie is the speech of the Prophets, so is Theologie nothing but the Tradition of the Divines, or men discoursing with God. However, not every one that can remember or repeat a Prophecie, or interpret the meaning thereof, is presently a Prophet, but he that in divine things is endued with the knowledge of Piety, Vertue and Sanctity, who discourseth with God, and meditates upon his Law day and night. For so St. *John*, Author of the *Apocalypse*, in the Letters of *Dionysius* call'd *The Divine*, testifies from holy Writing; to whom the Truth it self has said, *He that hears you, hears me; and he that despises you, despises me:* Which words are not spoken to contentious Theosophists, but to the true Divines, Apostles, Evangelists, and Messengers of the Word of God, who say, *I dare not utter any thing which Christ doth not work by me.* Therefore the Traditions of these Divines concerning Faith and Godliness, are truly Theological. To

the

the Writings and ſayings of theſe men we give credit, as being founded, not upon contentious Syllogiſms, or Opinions of men, but, as St. *Paul* ſaith, *being divinely inſpired:* not in defining, compounding, dividing, contemplating, after the manner of Philoſophers; but in an eſſential contact of Divinity, apprehended through a clear viſion in the divine light it ſelf: of which viſion we find ſeveral ſorts in the holy Scripture, as the Prophets had ſeveral diſpoſitions to receive. For we read how ſome ſaw God, or Angels in the forms of men: others in the ſhape of Fire: others in the ſimilitude of Air or Wind: others in the ſhape of Rivers or Water: others in the form of Birds, Precious Stones, or Metals: others in the forms of Letters or Characters: others in the ſound of a Voice: others in Dreams: others in a Spirit reſiding within themſelves: others in the work of the Underſtanding. And therefore the Scripture calls all Prophets *Seers.* Thus we read of *The Viſions of Iſaias*, *The Viſions of Jeremy*, *The Viſions of Ezekiel*, and the reſt. And under the New Law St. *John* ſaith, *I was in the Spirit upon the Lords day.* On the wings whereof he was carried, and beheld the Throne of God. And *Paul* witneſſes, that *he ſaw thoſe things which it is not lawful for men to utter.* And this Viſion is called a *Rapture*, or *Ecſtacie*, or ſpiritual death. Concerning this death it is ſaid, *No man ſhall ſee God, and live.* And in another place, *Precious in the ſight of God is the death of his Saints.* And it is more clearly expreſſed by the Apoſtle, where he ſays, *You are dead, and your life is hid with Chriſt.* And it is neceſſary for him to die this death, that will pierce into the ſecrets of Prophetick Theologie. Now there is a double ſight of this Deifick Viſion: One, when God is *ſeen face to face*; and then the Prophets ſee what St. *Paul* ſaith, *Things which are not fit for men to utter*, and which no tongue of men or Angels can expreſs, nor Pen

unfold. There is also a certain contact or union of the Divine Essence, and an illustration or enlightning of the pure and separate Intellect, without appearance of any shape or likeness. This Divines call *The Meridional Understanding.* Of which S. *Augustin* upon *Genesis*, and *Origen* against *Celsus*, largely dispute. The other sort of Seeing is that by which we see the *hinder parts* of God; when the creatures, which are the hinder parts or effects of God, are understood with a more exalted judgment; as by the knowledge whereof the Creator, the chief Workman, and the First Cause that moves all things, is the better known; as the Wiseman saith, *From the bigness of the kind, and of the creature, may be known the Creator of things.* And S. *Paul* also about the same subject: *The invisible things of God are known, being understood by those things which are made.* And it is an usual Saying among the *Peripateticks*, that *they who argue from the Effects to the Causes, are said to argue* à posteriori, *from the hinder part. Moses* enjoyed both these Visions, as the Scriptures witness. Of the first, we read that *Moses* saw God *face to face.* As to the other, we read what God spake, to him: *Thou shalt see my hinder parts.* And by the means of this later Vision, *Moses* made a Law, instituted Sacrifices and Ceremonies, built a Tabernacle and other Mysteries, according to the most elaborate Exemplar of the whole World, comprehending all the secret works of God and Nature therein. This Vision is again twofold: for we either behold the creature in God himself, which Divines call *The Morning-vision*; or else we behold God himself in the creatures. There is also another Prophetick Vision in Dreams: thus we read in *Matthew*, how *the angel of God appeared to Joseph in a dream.* And in another place, that the *Magi* who ador'd Christ were *admonisht in a dream, that they should return another way into their own Country.* There

are

are in the Old Testament many Examples thereof. Now what this Vision is, *Job* expounds, where he says, *In the horrour of nocturnal visions, when sleep falleth upon men, and they sleep in their beds; then he opens their ears, and teaching them, instructs them with learning.* And this being a fourth species of Vision, is called *Nocturnal.* There are also two other kinds of Prophesie: the one receiv'd by word of mouth: and thus was *Moses* enlightned and taught in Mount *Sinai*, *Abraham*, *Jacob*, *Samuel*, and many other Prophets under the Old Law. Under the New Law, the Apostles and Disciples of Christ were taught by the mouth of Christ, he being alive among them. There is another sort of Prophesie, which consists in the agitation of the Spirit, while the Soul ravisht away by some Deity, then joyn'd to that, and abstracted from the body of man, is by the same Spirit fill'd with Knowledge beyond humane strength or wit. Which ravishment is not performed always by Angels, but sometimes by the Spirit of God; as we read of *Saul*, that *the Spirit of God came upon him, and he prophesied, and was changed into a new man, and numbred among the Peophets.* And in the *Acts of the Apostles*, the Spirit of God came upon them that were baptized, *in flames of fire.* Which Spirit also many times seizes upon men that are liable to sin; so that there were many Prophets among the Gentiles; as *Cassandra*, *Helenus*, *Calchas*, *Amphiaraus*, *Tiresias*, *Mopsus*, *Amphilochus*, *Polybius*, *Corinthus*; also *Galanus* the *Indian*, *Socrates*, *Diotyma*, *Anaximander*, *Epimenides* the *Cretan.* Also the *Magi* among the *Persians*, *Brachmans* among the *Indians*, *Gymnosophists* among the *Æthiopians*, *Druids* among the *Gauls*, and *Sibyls* among the *Romans.* To which Prophetick seizure of the Spirit, many times, certain previous Ceremonies, authority of Function, and communion of sacred Mysteries, do very much conduce, as the Scri-

pture amply declares concerning *Balaam*; and in other places by the application of the Ephod. And the Evangeliſt witneſſes concerning *Caiaphas*, that *he propheſied, being High-prieſt that year.* Hence the *Mecubals* among the *Hebrews* adventured to counterfeit their Artificial Prophecie. I omit what the *Hebrews* have written concerning the Two and thirty paths of Wiſdom; and what St. *Auſtin* has toucht upon concerning the Degrees; or *Albertus* in his reception of Forms, of which he reckons up ſeven Apparitions in Dreams, and as many waking. So we read in *Plato* and *Proculus* of *Socrates*, that he was not inſpired by an intelligible influx, but by voice, and familiar ſpeech. But theſe things come to paſs more eaſily in Dreams. But let us return to our purpoſe. Now therefore Prophetick Theologie is that which by an Intuitive Inſpiration teaches the unſhaken Word of God. But the Authority and Arguments by which that Truth is confirm'd, are not the Opinions of Men, not Cuſtom, nor the invented Fictions of the Wiſe: nor the Magnificent Decrees of Sects, not Syllogiſms, Enthymems, nor Inductions, or ſoluble Conſequences; but Divine Oracles conſonant to one another, received by the Univerſal Church with an unanimous and ſolid conſent, approved by Miracles, Prodigies, Wonders, Holineſs of life, and teſtimony of Martyrdom. The Doctors of this Prophetick Theologie were *Moſes*, *Job*, *David*, *Solomon*, and many other Canonical Writers and Prophets. The Teachers of the New Teſtament were the Apoſtles and Evangeliſts: but all theſe, notwithſtanding they were fill'd with the Holy Ghoſt, yet all at one time or other ſtray'd from the Truth, and in ſome meaſure ſpake untruly; not that they did ſo wittingly, or craftily; for to ſay ſo, would be a greater Errour than that of *Arius* or *Sabellicus*, ſubverting the whole Authority of the Scripture; in which Errour notwithſtanding the great

and

and holy S. *Jerome* perſiſted, diſputing againſt S. *Auguſtine* about the reprehenſion of *Peter*: for S. *Paul*, ſaid that S. *Jerome*, told a lye craftily. Which ſhould it be granted, and that ſuch an untruth ſhould be admitted in the Bible, immediately, as S. *Auſtin* ſaith, the whole certainty of the Bible would fall to ruine. But S. *Jerome* being thus admoniſht, after many Contradictions and defences, at length acknowledged his Errour, and confeſs'd the Truth. But what I ſay, that the holy Writers did *ſecundum quid* ſpeak things not altogether true, I would have to be underſtood ſo, as that they did not willingly erre, but only ſtray through humane frailty. Thus *Moſes* failed, in telling the people he would bring them out of *Ægypt*, and carry them into the Land of *Canaan*: for though he brought them out of *Ægypt*, he did not carry them into the Land of promiſe. *Jonas* failed, in foretelling the deſtruction of *Nineveh* within forty days; intended, but delay'd. *Elijah* failed, in foretelling many things to come to paſs in the days of *Ahab*, which yet were nor fulfill'd till after his death. *Iſaiah* failed, foretelling the Death of *Hezekiah* the next day, when his life was prolonged fifteen years afterwards. Many other Prophets alſo fail'd, and their predictions are found either not to have come to paſs all, or elſe to have been ſuſpended. The Apoſtles alſo and Evangeliſts fail'd. *Peter* alſo fail'd when he was reprehended by S. *Paul*. *Matthew* alſo fail'd, when he wrote that Chriſt was not dead till the Launce had pierced his ſide. But this defect was no defect of the Holy Ghoſt, but either of the Prophet not rightly delivering what was ſuggeſted by the Holy Ghoſt, or the Viſion did declare; or elſe proceeding from ſome alteration of the event of the Command, the ſentence of the Oracle being either alter'd or defer'd. Hence it follows, that all Prophets and Writers in ſome things ſeem to fail and erre, according to the Scripture,

which

which ſaith, *All men are lyers.* Only Chriſt, both God and man, never was, nor ſhall be found to fail, nor ſhall his words be altered, or be defective; who, void of Errour, divulged his Oracles moſt immutable, as he ſaid himſelf: *The heaven and the earth ſhall paſs away, but my words ſhall not paſs away.* Now becauſe all Truth is through the Holy Ghoſt, therefore only Chriſt poſſeſſes this Truth firmly; nor ſhall it ever depart from him, but remains in him. But it is not ſo with others: for the Spirit was with *Moſes*, but when he ſtrake the Rock it was departed. It was with *Aaron*, but departed when he made the Calf. It was with *Anna* their ſiſter, but not when ſhe murmured againſt *Moſes*. It was with *Saul*, *David*, *Solomon*, *Iſaiah*, &c. but reſted not conſtantly with them. Neither are Prophets always Prophets, or Seers, or foretellers of things to come; nor is Prophecie a continual habit, but a gift, paſſion, or tranſient ſpirit. And whereas there is no man who doth not ſin; ſo there is no man from whom the Spirit doth not ſometimes depart, and leave him; unleſs it be Chriſt, the only Son of God, of whom it was therefore ſaid to *John*: *He upon whom thou ſaweſt the Spirit deſcending, and remaining with him, he is the Son of God*; who Baptizeth with the Holy Ghoſt, being alſo able to impart the ſame to others. Therefore, as *Simonides* ſaith, Only God hath this Honour, that he is only Metaphyſical: ſo may we ſay of Chriſt, that only Chriſt hath this honour, to be a Divine. However, let no man think that the Writings of the Old Teſtament, ſince the Goſpel of Chriſt had its divine birth from them, are therefore obſolete and dead; for they will ever live in high authority: for by them have the Apoſtles proved their Tenets, and without their teſtimony they have ſpoken nothing: and Chriſt refers us to the *ſearch* of them; whoſe Goſpel doth not at all aboliſh thoſe Writings, but fulfill'd the Law

to

to the least tittle. This is also to be noted, that many Volumes of the Holy Scripture are lost; which we may easily gather from the Scripture it self: For *Moses* cites Books of *The Wars of the Lord*; and *Joshuah*, *The Book of the Just*; *Esther*, *The Book of memorable things*; and *Macchabees* cites the holy Books of the *Spartiatæ*; and the Books of the *Kings* cite *Books of Lamentations*, Books of *Samuel the Seer*, Books and Writings of *Nathan*, *Gad*, *Semeiah*, *Haddo*, *Abia the Shilonite*, of *Jehu the son of Ammon*. *Jude* also in his Canonical Epistle cites the Book of *Enoch*. And some Authors of credit have cited a Book of *Abraham* the Patriarch. All which are lost, and never to be found. Nor are these which we have received, of equal Authority: for *Dionysius* makes mention of *A Gospel of St. Bartholomew*; and S. *Jerome* takes notice of *A Gospel according to the Nazarenes*: and St. *Luke* in his Preface to his Gospel, saith, that *many did undertake to write Gospels*, which are all lost. And many others there are, which are either corrupted with Heresie, or set forth without Authority; and so neither received by the Holy Fathers, nor approved by the Church. I omit false Prophets, who have come in by the by, propheſying through vain-glory things which the holy Spirit never suggested, but unheard-of lyes, neither according to the Scripture, nor tending either to unity of Spirit, or the peace of the Church, but for the introducing of Schism; who rashly making themselves of Gods Privy Council, dare presume to take the Word of God into their own mouths, and to write Scriptures and Propheſies altogether Heretical or Apocryphal. Nor were the *Canticles* of *Solomon* inserted among the Canonical Books, till they were corrected and approv'd by *Isaiah*. From hence it appears, how that Theologie it self, that is to say, the holy Scripture, wants many of its Volumes, and may in a manner seem defective; and few, of many that remain,

main, are true and certain, really Books of life, and Canonical.

CHAP. C.

Of the Word of God.

YE have now heard how doubtful, how uncertain, how ambiguous all the Sciences are, and how, for any thing in them contained, we are generally ignorant where the Truth reſts, even in Divinity it ſelf, unleſs we could find out any perſon who had the Key of Knowledge and Wiſdom: for the Armory of Truth is lockt and concealed under divers Myſteries; and the way ſhut up from wiſe and holy men, by which we might enter into ſo great and incomprehenſible a Treaſury. Now this Key is nothing elſe but the Word of God: This only diſcerneth the force and vertue of all ſorts of words, and what Diſputes proceed meerly from the Cunning of Sophiſtry, which diſcovers not the Truth, but only a meer ſhadow thereof: and then diſtinctly ſhews you what communication ſets forth the Truth, not in outward appearance, and counterfeit Colour, but in effect and reaſon. By this, every Art of deceit and untruth is eaſily ſurmounted. Neither Arguments, nor Syllogiſms, nor any ſubtilties of Sophiſtry, can ſtand againſt it. He that is not ſatisfied therewith, or is of an opinion contrary thereto, as St. *Paul* ſaith, *is proud, and knows nothing*. And there we are to try, by the word of God, all Doctrines and Opinions, as Gold is try'd by the Touch-ſtone; and in all difficulties to flee thither, as to a Rock of moſt ſafety; and out of that only to ſearch for the truth of all things; and from thence to judge of the Doctrines,

Opi-

Opinions, and Expoſitions of men. For, as *Gregory* ſaith, *Whatſoever derives not its authority from thence, is with the ſame eaſe rejected as approved.* Now as to the knowledge of this Word, there is no School of Philoſophers, nor the ſubtileſt Wits of the moſt ſubtil Sophiſters, that have been able to teach it us; but onely God, and Jeſus Chriſt, through the Holy Ghoſt, by means of thoſe Scriptures, which are Canonical; to which, according to the Command of God, nothing may be added, and from which nothing may be diminiſh'd: for whoever ſhall do it, though he were an Angel of Heaven, he is abandoned to the Devil, and curs'd by the Law of God. So great the Majeſty, ſo great is the Power of this Scripture, That it admits no ſtrange Expoſitions, no Gloſſes of Men nor Angels; nor ſuffers it ſelf to be wreſted according to the inventions of mens Wits: nor does it permit it ſelf to be chang'd and transform'd into variety of Sences, after the manner of humane Fables, as it were ſome Poetical *Proteus*; but is ſufficient to expound and interpret it ſelf; and judging of all men, is judg'd by none. For the Authority thereof is greater, as *Auſtin* ſaith, than all the florid Subtleties of humane Wit: for it hath one, plain, conſtant, and holy meaning, in the ſtrength whereof it both combats and overcomes. All other Moral meanings beſides this, as Myſtical, Typical, Anagogical, Tropological, and Allegorical, by the help whereof many men do beſmear and Fucus over the Truth with ſundry ſtrange Colours, may rightly and truly perſwade us ſomething for the edification of the people, but they can never prove or diſprove any thing to confirm the Authority of the Word of God. For let any perſon bring into controverſie the opinion of any one of theſe; let him quote any ſubſtantial Author thereupon, or let him alledge the Expoſition of any of the holy Fathers; none of thoſe things are ſo binding

ing to us, but that we may contradict 'em: but out of tho letter of the holy Scriptures, from the draught and order thereof, ſuch indiſſoluble Bands are made, which no man can break, nor no man eſcape through; but breaking and ſhattering all Engines of Argumentation, enforces him to ſay and confeſs, That it is the finger of God, That Man never ſpake in that manner, That he ſpeaketh not as the Scribes and Phariſees, but like one that has power. But the Authors thereof, inſpir'd from Heaven, have by their authority ordain'd as a Cannon, the magnificence whereof is ſuch, that we ought to believe all things therein contained: and whatever that Word hath pronounced and taught, that without any retraction is to be accounted holy and Inviolable. Of which thus S. *Auſtin* hath ſpoken: *That he gave this honour to thoſe Books which he call'd Canonical, that he moſt conſtantly believ'd that none of the Writers of them did or could erre: but to the others he would give no credit, how much learning and holineſs ſoever they had in them, except it be proved with evident Reaſon out of Gods Word that there is a probability for the Truth thereof.* Unto theſe Chriſt ſends us, teaching us that we ſhould *ſearch the Scriptures.* From hence the Apoſtle commands us to *try all things, and to ſtick to the things which are good*; as alſo, to *prove the ſpirits whether they be of God*; and by the help of them to be able to give an account of all things, and to reprove them that ſhall vainly go about to contradict; that ſo becoming *ſpiritual, we may judge all things, and be judged of none.* Now the truth and underſtanding of the Canonical Scripture depends upon the only authority of God revealing the ſame; which cannot be comprehended by any judgment of the Sences, by moſt over-reaching Reaſon, by any Syllogiſm of demonſtration, by any Science, by any Speculation, by any Contemplation, or by any humane Force; but only by Faith in Jeſus Chriſt poured out into

into the Soul from God the Father, by the Holy Ghoſt: which is ſo much the more predominant and ſtable than the Credulity of humane knowledge, by how much God himſelf is ſuperiour to, and truer than Men. But why do I ſay truer? Nay rather, *God* alone *is true, and every man a lyer.* So that whatever proceeds not from this Truth, is Errour, as *that which is not of faith is ſin.* For God himſelf hath in himſelf the Fountains of Truth, out of which it is neceſſary for him to draw it, whoever deſires perfect knowledge; ſeeing there is no knowledge can be had either of the ſecrets of Nature, of ſeparated ſubſtances, nor of God the Author of All, unleſs it be reveal'd from above. For things divine are not to be reacht by humane force; and natural things oft-times keep at too great a diſtance from the inward thought: whence it comes to paſs, that what we believe to be the knowledge of theſe things, appears to be falſhood and Errour. Which preſumption in the *Caldeans* and other Heathen Philoſophers *Iſaiah* reproves, where he ſays: *Thy wiſdom and thy knowledg have deceived thee; thou haſt fail'd in the Multitude of thy invention.* The Grammarian is very wary that he offend not in talk, and that he utter not a rude and barbarous word: but in the mean while he has no regard to the diſhoneſt courſes, and ſinfulneſs of his Life. So likewiſe the Poet chuſes rather to halt in his life than in his Verſe. The Hiſtorian leaves to Memory, and commits to Writing the deeds of Kings and Princes, and the tranſactions of ſucceſſive times; yet minds not his own behaviour, or if he do, is yet aſhamed to confeſs his failings. The Orator more abhors the rudeneſs of his Language, than the deformity of his Life. The Rhetorician will rather deny the manifeſt Truth, than yield to his Oppoſer in the leaſt Syllogiſtical Concluſion. Arithmeticians and Geometricians number and meaſure all things, but neglect the Meaſures and

Num-

Numbers of their lives and souls. The Musicians are all for Sounds and Songs, not minding the Discords of corrupt Manners: Therefore *Diogenes* the *Sinopian* was wont to reprove them, that they would fitly make the Harmony and Strings agree; but that there was neither measure nor harmony in their customs of living. Astrologers behold the Heavens and the Stars, and foretell others what shall happen in this world; but they never mind the evil which every moment hangs over their own heads. Cosmographers describe the situations of Countries, the forms of Mountains, the course of Rivers, and limits of distinct Regions; but they make a man never the wiser nor better. Philosophers with great vaunting dive into the Causes and Beginnings of things; while they neglect, perhaps not so much as know, God the Creator of all things. There is no Peace among Princes and Magistrates, being easily drawn for small advantages to seek the destruction one of another. Physicians cure the bodies of the sick, and neglect the health of their Souls. Lawyers diligent in observing the Laws of Men, however transgress the Commands of God: whence it is grown to be a Proveb, *Neither Physicians live well, nor Lawyers die well*; Physicians being the most disorderly sort of men, and Lawyers the most dishonest. Divines make a great noise while they preach to us the observation of the commands of God, and holy Doctrine; but their words and conversations differ very much; being such as had rather seem to know than love God. Now then, he which knows all things, to speak and write well; he who understands the nature of Verse, the course of Times, the ways of Reasoning, the ornaments of Speech, the colours of Rhetorick; he that remembers all things, the proportions and sums of Numbers, the harmony of Sounds, the measures of Dancing, the measures of all Quantities, the inflexions

and

and reflexions of the Sun-beams, the ſituation of the Earth and Sea, the various ways of rearing all ſorts of Edifices and Engines, the ordering of Battels, the tilling of Ground, the taking, feeding, fatting of Beaſts, Birds and Fiſh, every kind of Country-trade, every ſpecies of Mechanick Induſtry, Painting, Graving, Founding, Hammering, Hewing, Factoring, Sayling; the courſe of the Stars, their Influences upon inferior Bodies; the forebodings of Deſtiny; Divinations of all ſorts; the hidden monſtroſities of Magick Art; the ſecrets of the Cabaliſts; the Cauſes of all Natural things; the Reformation of Manners; the Governments of Commonwealths; Family-order; Remedies for Diſeaſes; Vertues of Medicines, and skill in mixture; the delicate Dreſſing of Meats: Let him know both Laws, all the Pleadings of the moſt learned Doctors and Council, the wrangling of the *Sorbonniſts*, the hypocriſie of the Monks, with all the Learning of the holy Fathers: he, I ſay, who knoweth all this, and more, if there be any thing yet remaining, yet he knoweth nothing, unleſs he know the will of God's Word, and perform the ſame. He that hath learned all things, and hath not learned this, hath learn'd in vain, and all his Knowledge is in vain. In the Word of God is the Way, there is the Rule, there is the Gole or Mark whither he ought to bend his Courſe, that will not go aſtray, but drives to reach the Truth. All other Sciences are ſubject to Time, and Forgetfulneſs; and not only theſe Sciences and Arts, but alſo the Letters, Characters, and Languages which we uſe, ſhall periſh, and others riſe in their places: and peradventure they have more than once been already loſt, and have as often come to light again. Neither has there been one manner of Orthography in one Age, nor alike with all men. Nor is the true Pronunciation of the Latine Tongue at this day any where to be found. The an-

cient Characters of the Hebrew are quite loſt; they which are now in uſe being found out by *Eſdras:* for the Hebrew Language was corrupted by the *Caldeans*; a Misfortune that has happened well-near to all the Languages of the World; ſo that there is hardly one at this day which underſtands its own Antiquity; new words growing into uſe, and the old ones decaying. So that there is nothing fixt or durable. Finally, the Opinion of *Terence* is, *That nothing is now ſpoken, which has not been ſpoken before.* And many there are, among whom *Volaterrane* is one, that would have it that the Gun, which is by moſt accounted a New Invention of the *Germans*, was uſed in ancient time: and this they endeavour to prove out of *Virgil.*

There Salmon *lay in cruel torments bound,*
Curs'd Imitator of th' Olympick *Sound:*
He born by four fleet Steeds, his Flambeau ſhaking,
Through Greece *and* Elis *Towns his journey taking,*
Triumphing went, and call'd himſelf a God,
Mad as he was, ſtill thundring as he rode;
Thunder and Tempeſts ſeem'd to fill the skie,
With ſo much noiſe his ſpeedy Courſers flie.

Much to this purpoſe hath *Eccleſiaſtes* ſpoken, when he ſaith, *There is nothing new under the Sun; nor can any man ſay, Behold, this is new: for it hath been in times paſt before us. There is no remembrance of things paſt; neither they which ſhall be in the later days, ſhall remember the things which ſhall be hereafter.* And in another place he ſaith, *The learned and the ignorant alſo ſhall die.* What then ſhall we here ſay, but that all Sciences and Arts are ſubject to death and forgetfulneſs? neither ſhall they for ever remain alive, but together with death ſhall paſs to death, foraſmuch as Chriſt himſelf ſaith, *That every plant which the heavenly Father hath*

not

not planted, shall be rooted out, and cast into everlasting fire. So far are we to be from believing that Knowledge availeth to Immortality; but that the Word of God alone endures for ever. The knowledge whereof is so needful to us, that he that despiseth it, that esteems it not, and is not a hearer thereof, (as the word it self testifies in the holy Scripture) God will send upon him a Curse, Damnation, and Everlasting Judgment. Ye are not therefore to think that it belongeth only to Divines, but to every one, man and woman, old and young; so that every one, according to the grace and capacity given to them, is bound to have the knowledge thereof, and not to dissent a hairs breadth from the true sence and meaning of it. For this cause, the Old Testament commands us in this manner: *These words shall be in thy heart all the days of thy life; and thou shalt declare them to thy children and grandchildren, and command them to keep and observe them. Thou shalt ponder them sitting in thy house, and going thorow the street, sleeping and waking; and shalt bind them as a token to thy hand: they shall always be and move before thy eyes, and thou shalt write them over the doors of thy house.* Thus *Josiah* read all the words, and all those things that were contained in the Volume of the Law before all the multitude of men, women, children, and strangers. And *Esdras* brought the Book of the Law before all the multitude of men and women, and read therein openly in the street, before all that could understand. And Christ commanded his Gospel to be preached to all Creatures throughout the whole world; and this not in the dark, not whisper'd in the ear, not in secret, not in private chambers, not to some particular Doctors and Scribes; but openly, upon the house tops, to the people, to the multitude: for thus saith he to the Apostles: *That which I speak to you, I speak*

to all men: that which I ſpeak to you in darkneſs, declare you in the face of the ſun: that which I tell you in your ears, publiſh you upon the houſe tops. And S. *Peter* in the *Acts* ſaith, *He hath charged us to preach to the people.* And *Paul* commands us to *bring up our children in the diſcipline and doctrine of Chriſt.* And, which is more, Chriſt himſelf blam'd his Diſciples for *hindring little Children to come to him*; whoſe ſimplicity and humility, whoſe minds are not puffed up with vain Opinions, or ſwell'd with humane knowledge, teacheth us how neceſſary it is for us to become as little Children, ſeeing that without being ſuch, we are altogether unfit for the Kingdom of Heaven. For this cauſe, S. *Chriſoſtom* in a certain Homily adviſes, that children above all things ſhould be bred up in the knowledge of the holy Scripture, and that husbands ſhould diſcourſe in their houſes at home with their wives concerning the Scripture, and make diligent ſearch and enquiry into the ſenſe and meaning thereof. And the Council of *Nice* decreed, That no Chriſtian ſhould be without the Book of the holy Scripture. Know then, that there is nothing in the holy Scripture ſo hard, ſo profound, ſo difficult, ſo hidden, which pertains not to all the faithful in Chriſt; nor that ever was ſo committed to theſe our Maſters, for them to hide it from the people: but rather, all Divinity ought to be common to all Believers, and to every one, according to the capacity and meaſure of the gift of the holy Ghoſt. Wherefore it is the duty of a good Preacher, to diſtribute to every man as much as he is able to receive; to one in milk, to another in ſtrong meat; and to beguile no man of the Food of neceſſary Truth.

CHAP.

CHAP. CI.

Of Masters of Arts.

NOw at length, that I may recollect my self again, ye have heard from those things which have been hitherto said, That Arts and Sciences are nothing else but the Traditions of men, received by us upon the good esteem we have of them; and that they all consist of nothing else but of things doubtful, confirmed by apparent Demonstrations; and that most of 'em are not so uncertain and doubtful, as they are deceitful and wicked: and therefore it is also an evil thing to believe that they can bring to us any heavenly advantage. It is true, that in times past it was the superstition of the Gentiles, that gave Divine worship to the Inventors of things, and to them whom they saw surpass others in any Art or Science, and plac'd them in the number of their Gods, dedicating to them Temples, Altars, and Images, adoring them under several likenesses. Thus *Vulcan* among the *Egyptians*, being the first Philosopher, and referring the beginnings of Nature to the Fire, was by them worshipt as the God of Fire: and *Esculapius*, as *Celsus* saith, because he more subtilly practised Physick, then rude and imperfect, was for that reason made the God of Physick. And this, and no other deification of Sciences, was that which the ancient Serpent, the type of these Gods, promised to our first Parents, saying to them, *Ye shall be as gods, knowing good and evil.* Let him then boast the authority of this Serpent, that boasts in worldly knowledge. For no man can possess Knowledge without the favour of this Serpent, whose doctrines are nothing but delusions, and the end thereof evil. Whence it is a Pro-

verb among the Vulgar, *That the Learned are all mad.* To which *Aristotle* himself assents, saying, that *there is no man of great knowledge, without a mixture of madness.* And *Austin* witnesses, that *many for the desire of knowledge have lost their wits.* Neither is there any thing more contrary to Christian Faith and Religion, than Knowledge; nor any two things that less agree together. For we find in the Ecclesiastical Histories, and are also taught by Experience, how Sciences went to wrack, when Christian Religion waxed strongest; so that the greatest part of them utterly perished, and those mighty Arts of Magick departed in such wise, that not the least sign of them remains: many Sects of Philosophy vanished; very little of the *Peripatetick* Philosophy known, and that imperfect. Nor was the state of the Church in more quiet, than when these Sciences were reduced to the lowest extremity; when Grammar was taught by one only *Alexander Gallus*, Logick only by *Petrus Hispanus*, *Laurentius Aquilegius* was the only Rhetorician, a small Collection of annual transactions serv'd for a History, the Ecclesiastical Computation serv'd for Mathematical Instruction; and for the rest, one single *Isidorus*. But now, after that knowledge of Tongues, Eloquence, and number of Authors began to multiply as formerly, the quiet of the Church began to be troubled, and Heresies arose. Neither is there any sort of men less fit to receive Christian doctrine, than they who have their minds tainted with the knowledge of the Sciences: for they are so stiff and obstinate in their self-opinions, that they leave no place for the Holy Ghost, and do so assure themselves, and trust in their own strength and power, that they will allow of nothing else for truth; and they scorn and despise all those things which they cannot understand by their own Industry. Therefore hath Christ *hidden these things*

things from the wise and prudent, and revealed them to little children; that is to say, to the poor in spirit, not enriched with the treasuries of humane knowledge; to *the pure in heart*, not defil'd with the vanity of Opinions; and to *the peace-makers*, not followers of other men, nor contentious overthrowers of the Truth with wrangling Syllogisms; and *suffer persecution* for the sake of Truth and Justice. Thus *Socrates* was poysoned by the *Athenians*, *Anaxagoras* condemned to die, *Diagoras* accus'd, but escap'd death by flight. Among the *Jews*, *Isaiah* was cut to pieces, *Jeremiah* stoned to death, *Daniel* condemned to the Lions, *Amos* kill'd with a Club, *Micah* cast headlong from a rock, *Zachariah* slain at the Altar, *Elias* persecuted by *Jezebel*, who slew many of the Prophets. Thus also were the Apostles and other Martyrs, Witnesses of the Divinity of Christ, several ways tormented to death: And all this for no other cause, but that they thought more holily of God than the Wise-men of the World. Behold these, who in purity of heart, poverty of spirit, and peace of Conscience, resemble the humility and simplicity of little children, who are prepar'd to shed their blood for the Truth. These are they to whom only the true Deifying wisdom is given, that is to bring us to the heavenly Quires, and transform us into Angels: As we read in the Sermon of Christ, *Blessed are the poor in spirit, for theirs is the kingdom of heaven: Blessed are the pure in heart, for they shall see God: Blessed are the peace-makers, for they shall be called the sons of God: Blessed are they that suffer persecution for justice sake.* It is therefore better, and more profitable, to be Idiots, and without knowledge; to believe by faith and charity, and to become next to God, than being lofty and proud, through the subtilties of the Sciences, to fall into the possession of the Serpent. Thus we find in the Gospel how

Chriſt was receiv'd of Idiots, of the vulgar people, and of the ſimpler ſort, while he was rejected, deſpiſed, and perſecuted even to death, by the High-prieſts, by the Lawyers, by the Scribes, by the Doctors and Rabbies. For this cauſe, Chriſt choſe his Apoſtles not Scribes, not Doctors, not Prieſts, but unlearned perſons of the vulgar people, void of knowledge, unskilful, and Aſſes.

CHAP. CII.

A Digreſſion in praiſe of the Aſs.

BUT leſt any one ſhould falſly accuſe me, that I have call'd the Apoſtles Aſſes, it will not be from the purpoſe, to diſcourſe the Myſteries of the Aſs. For this Creature the Hebrew Doctors expound to be the Hieroglyphick of Fortitude and Strength, Patience and Clemency; and that his influence dependeth on *Sephiroth*, that is, *Hochma*, which ſignifies wiſdom. For his conditions are moſt neceſſary for a Scholar of wiſdom; for he lives by little Food, and is contented whatſoever it be. Patiently he endures Penury, Hunger, Labour, Stripes, and all manner of Perſecution; yet of ſo low and poor an Underſtanding, that he cannot diſcern between Lettice and Thiſtles. Of a clean and innocent heart, void of Choler, being at peace with all living creatures; patiently carrying all burthens laid upon his back: as a reward whereof, he is never troubled with Lice, or any diſeaſes, and liveth longer than any other Beaſt. An Aſs, ſaith *Columella*, performs many and very neceſſary labours beyond his ſhare: for he is many times uſed in Plowing, and drawing heavy Carts: He is alſo uſed in Mills, for the grinding of Corn. There

is

is no Country but wants ſo neceſſary a Creature as the Aſs is. How much the Aſs is regarded and eſteemed in Augury, *Valerius* witneſſes of *C. Marius*, who having conquered both North and South, being at length declared an Enemy of his Country, and purſued by *Sylla*, by the advice and guidance of an Aſs eſcaped all his threatnings; an Aſs being the Cauſe of his flight and ſafety. Alſo in the Old Law God ſo far honour'd the Aſs, that when he commanded every firſt begotten to be ſlain for Sacrifice, he only exempted Men and Aſſes; granting, that Man ſhould be redeemed for a price, and that a Sheep ſhould be exchanged for the Aſs. Chriſt would that this Beaſt ſhould be a witneſs of his Nativity, as is generally affirm'd: And by him he would be ſaved from the hands of *Herod*. The Aſs was conſecrated by the touch of the body of Chriſt: for Chriſt aſcending to *Jeruſalem* in triumph for the Redemption of Mankind, as it is recorded in the Goſpel, rode upon an Aſs; which was myſteriouſly foretold by the Oracle of *Zachary*. And we read that *Abraham* the Father of the Elect rode only upon Aſſes. So that the Proverb commonly repeated among the Vulgar, is not ſpoken in vain, *That the Aſs carries Myſteries*. Wherefore I would hereby advertiſe the famous Profeſſors of Sciences, that if the unprofitable burthen of Humane Knowledge be not laid aſide, and that Lions borrowed skin put off, (not that of *the Lion of the Tribe of Judah*, but of the *Lion that goes about roaring, and ſeeking whom he may devour*) whereby ye ſhall be turned into meer and bare Aſſes, that ye will be utterly and altogether unfit to carry the Myſteries of Divine Wiſdom. Neither had *Apuleius* of *Megara*'s Aſs been admitted to the holy Myſteries of *Iſis*, if he had not been turn'd out of a Philoſopher into an Aſs. We read miraculous actions of divers Beaſts; as,

that

that an Elephant writ the Greek Letters: and *Plutarch* relateth a Story of one, that being a Rival with *Ariſtophanes* the Grammarian, loved a young Maid named *Stephanopolides*. And in the ſame Author we read of a Dragon that lov'd a Virgin of *Etholis*. The ſame alſo preſerv'd his Nouriſher, running to her aſſiſtance, as knowing her voice. In *Pliny* we find that a Serpent call'd *Aſpis* was accuſtomed to come daily to a certain man's Table, who perceiving the Son of her Hoſt to be ſlain by one of her young ones, ſhe ſlew her young one in revenge of the broken law of Hoſpitality; nor would ever after for ſhame come to that houſe again. The ſame Gratitude is recorded of a Panther to a man, for helping her young ones out of a ditch; for which ſhe conducted him out of the deſart, till ſhe brought him ſafe into the open Road. Hiſtories alſo report that *Cyrus* was ſuckled by a Bitch, and the Founder of the *Roman* City by a She-Wolf. I paſs over the Wonders related of Dolphins, and the Gratitude of Lions for benefits receiv'd. Nor will I ſpeak of the Bear of *Daunia*, nor of the Bull of *Tarentum*, both tam'd by *Pythagoras*. But that which ſurpaſſeth all admiration is this, That *Ammonius* of *Alexandria*, Maſter of *Origen* and *Porphyrie*, is ſaid to have had an Aſs one of the hearers of his Wiſdom, a Fellow-ſcholar with the reſt. We find alſo in ſacred Story, that an Aſs was endued with the ſpirit of Prophecy; for when *Balaam* a wiſe man and a Prophet went to curſe the people of *Iſrael*, he ſaw not the Angel of the Lord; but the Aſs ſaw him, and with the voice of a man ſpake to *Balaam* that rode him. Thus, I ſay, ſometimes the ſimple and rude Idiot ſees thoſe things oft-times, which a School-Doctor, blinded with the Traditions of men, cannot perceive. Did not *Sampſon* with the Jaw-bone of an Aſs kill and ſlay the *Philiſtims*? and being thirſty, when he pray-

ed

ed to the Lord, the Lord looſned a Tooth in the ſame jaw-bone, and clean water ſprang out immediately; which when he had drank, his ſpirits were refreſhed, and his ſtrength recovered. Did not Chriſt by the mouths of ſilly Aſſes and rude Idiots, the Apoſtles, vanquiſh and put to ſilence all the Learned Philoſophers of the Gentiles, and great Lawyers among the Jews; trampling under-foot all manner of worldly wiſdom; drinking to us out of the Cheek-bone of his Aſſes, the water of wiſdom and everlaſting life? By what has been already ſaid, it is now as clear as the Sun, that there is no Beaſt ſo fit and proper to retain Divinity as the Aſs; into which Creature if ye be not transform'd, ye ſhall not be able to carry the Divine Myſteries. It was a Name common to the Chriſtians among the *Romans*, to be call'd *Aſinarii*; and they were wont to paint the Image of Chriſt with the Ears of an Aſs, as *Tertullian* witneſſes. Wherefore let neither Popes repute it to their ſhame, if amongſt thoſe Giantlike Elephants of Sciences, there may be ſome Aſſes. Neither let Chriſtians wonder, if amongſt thoſe Prelates and expert Doctors, the better learned one is, the leſs he be eſteemed: for the ſongs of Nightingales are not proper for the Ears of Aſſes; and it is a Proverb, *That the untuneable braying of Aſſes is not agreeable to the Harp.* And yet the beſt Pipes are made of the bones of Aſſes, the marrow being taken out; which as they far exceed the harmony of the Harp, ſo theſe Religious Aſſes far ſurpaſs the Brangling and Braying of idle Sophiſters. Thus ſeveral Philoſophers coming to viſit *Antony*, and to diſcourſe with him, being by him anſwer'd in a few words, return'd with ſhame. We read alſo of a certain Idiot that convinc'd a moſt learned and ſubtil Heretick, and forc'd him to turn to the Faith, whom the beſt and moſt learned Biſhops

ſhops at the Council of *Nice* with a long and difficult Diſputation could not convince. Who being afterwards demanded by his friends, how it came to paſs that he yielded to the Fool, who had reſiſted and withſtood ſo many and ſo great Learned Biſhops, replied, *That he had eaſily given the Biſhops words for words, but that he could not reſiſt this Idiot, who ſpake not according to Humane Wiſdom, but according to the Spirit.*

The Concluſion of the Work.

YOU therefore, O ye Aſſes, who are now with your Children under the command of Chriſt, by means of his Apoſtles and Meſſengers, and Readers of true Wiſdom in his holy Goſpel, being freed from the fogs and miſts of fleſh and blood; if ye deſire to attain to this divine and true wiſdom, not of the *tree of the knowledge of good and evil*, but of the *tree of life*, ſet aſide the Traditions of Men, and every enquiry and diſcourſe of fleſh and blood, whether it concern Reaſon, conſideration of Cauſes or Effects; converſing now not with the Schools of Philoſophers and Sophiſters, but with your own ſelves. For the Notions of all things are truſted within your own breaſts; which, as the Academicks confeſs, the Scriptures themſelves do teſtifie, ſeeing that God created all things *very good*, that is to ſay, in the beſt degree they could conſiſt: He therefore, as he created the trees full of fruit, ſo he created our ſouls, which are like rational trees, full of Forms and Idea's; though through the ſin of our firſt Parents, all things were conceal'd, and Oblivion took place, the Mother of Ignorance. But you that can remove the Veil from your Underſtandings, who are wrapt up

in

in the darkneſs of Ignorance, vomit up that *Lethean* Drench which has made ye drunk with forgetfulneſs: awake in the true light, you that are drown'd in the ſleep of Irrationality; and then forthwith with an open countenance ye ſhall paſs from light to light: for *ye are anointed*, as S. *John* ſaith, *by the Holy Ghoſt, and know all things.* And again, *There is no neceſſity that ye ſhould be taught by any, becauſe his Anointing inſtructs ye in all things.* For he alone it is that giveth language and wiſdom. *David, Iſaiah, Ezekiel, Jeremiah, Daniel, John Baptiſt*, and many other Prophets and Apoſtles, were never bred up in Learning; but of Shepherds, Husbandmen, and Fools, became throughly learned in all things. *Solomon* in a dream of one night was repleniſhed with the knowledge of all things, both ſublunary and celeſtial; and with ſo much prudence in the adminiſtration of Government, that there was never any Prince equal to him. Yet all theſe were mortal men, as you are, and ſinners. You will ſay perhaps, that this has happen'd to a very few; and thoſe

——— *A few whom equal* Jove
Would ſignalize by his tranſcending love;
Or ſuch whoſe ardent zeal divinely fir'd,
With conſtant motion to the Stars aſpir'd.

However, do not deſpair; the hand of God is not ſhortned to them that call upon him, that give a true Obedience to his Will. *Anthony* and the *Barbarian* Chriſtian Servant gain'd the full knowledge of Divine things by the help of three days prayer, as S. *Auſtin* teſtifies. But you that cannot, like the Prophets, like the Apoſtles, like thoſe other holy men, behold thoſe things with a clear and uncloudeded Intellect, may procure Underſtanding from them

them who have beheld these things with a clear sight. There is also another way remaining, as S. *Jerome* saith to *Ruffinus*, that what the Spirit hath suggested to the Prophets and Apostles, should be sought by you with diligent study, I mean the study of that Learning which is deliver'd in the Bible, being the most sacred Oracles of the true God, and received by the Church with an unanimous consent: not of such things as have been invented by the Wit of men; for they do not enlighten, but darken the Understanding. And therefore we must have recourse to *Moses*, to *Solomon*, to the Prophets, to the Evangelists, to the Apostles, who shining with all sorts of Learning, Wisdom, Manners, Languages, Oracles, Prophecies, Miracles, and Holiness, of heavenly things have spoken from God himself, of inferior things above men; delivering all the things of God, and secrets of Nature, distinctly and clearly to us. For all the secrets of God and Nature, all manner of Customs and Laws, all understanding of things past, present, and to come, are fairly taught in the Books of the holy Scripture. Whither do ye therefore run headlong? why seek ye knowledge of them, who having spent all their days in searching, have lost all their time and labour, being unable to attain to any thing of certain truth? Fools and wicked men, who not regarding the Gifts of the Holy Ghost, strive to learn from lying Philosophers, and Doctors of Errour, those things which ye ought to receive from Christ and the Holy Ghost! Think ye to draw knowledge from the ignorance of *Socrates*; or light out of the darkness of *Anaxagoras*, or vertue out of the Wells of *Democritus*, and wisdom out of the madness of *Empedocles*? Think ye to lave piety out of *Diogenes*'s Tub, or sense out of the stupidity of *Carneades*, or wisdom from impious *Aristotle*, or perfidious

fidious *Averroes*; or faith out of the superstition of the *Platonicks?* Ye are in an Errour, being deceived by them, who were themselves deceiv'd. But recal your selves: you who are desirous of the Truth, descend from the clouds of mens Traditions, and adhere to the true light. Behold, a voice from Heaven, a voice speaking from above, and shewing more apparent than the Sun, that ye are Enemies to your selves, and delay the receiving of Wisdom. Hear the Oracle of *Baruch: God is*, saith he, *and no other shall be compared to him: He hath found out all manner of learning, and hath taught it to Jacob his son, and to Israel his beloved; giving laws and precepts, and ordaining sacrifices.* After this he was seen upon the earth, conversed with men, was made flesh, teaching us plainly with his own mouth, what was mysteriously deliver'd in the Law, and by the Prophets. And that ye may not think the Scriptures relate only to Divine, and not to Natural things; hear what the Wise-man witnesseth of himself: *He hath given the true knowledge of those things which are, that I might know the situation of the earths compass, the vertues of the Elements, the beginning, ending, middle, and revolution of the Times, the course of the Year, the influence of the Stars, the nature of Animals, Sympathy and Antipathy of Creatures, the force of the Winds, Thoughts of Men, difference of Plants, and the vertues of Roots. In brief, I have learnt whatever things are hidden and conceal'd: for the Artificer of all things hath taught me wisdom.* The Divine Wisdom faileth in nothing: nothing escapes it, there is no addition to it: for it comprehends all things. Know therefore, that there needs not long Study; but Humility of spirit, and Pureness of heart; not the sumptuous furniture of many Books, but a pure Understanding, made fit for the Truth, as the Lock is for the Key. For number

of

of Books hinders the learner; and he that follows many Authors, errs with many. All things are contain'd and taught in the onely Volume of the Bible; but with this Proviso, That they are not to be understood but by those who are enlightned: for, to others, they are only Parables and Riddles, seal'd up with many Seals. Pray then to the Lord God in faith, doubtful of nothing, that the Lamb of the Tribe of *Judah* may come and open his sealed Book; which Lamb is onely holy and true, who onely has *the Key of* Wisdom and *Knowledge, who opens and no man shuts, and shuts what no man opens*, This is JESUS CHRIST, the Word, the Son of God the Father, the true Teacher, made Man like unto us, that he might make us the Children of God, like Himself, blessed to all Eternity. But lest I should declaim beyond my Hour-glass, let this be the End of our Discourse.

FINIS.

Mistake, from words with 2 meanings[16] poetry & historian of falsehood.[22] "Sortes Virgilianæ & Biblianæ"[23] Penelope & Dido - both unjustly calumniated[23] desire of fame - often incentive to vice[26]. great generals & heroes, & wickedest of men[33]. punishment for talking[38] Keeping accounts[50]. gambling[51]. arithmetic - an evil Science[52] - Folly of ye Heroics of numbers"[54] - Music, ye Soul of man[54] - To understand music, you must know all other sciences[55] - Effect of Music! - ye Lydian, Phrygian, Dorian &c measures.[56] - Music kept Clytemnestra chaste! Egyptian Kitt & fiddle - & she girl died[56] - Music - professd only to depraved ones! - Fiddle prefer'd more to Cause of, than to begin![57] Musicians always Poor & Poverty in both Muthin & Nurse of Vice![57] "He'd not be a fiddler if he were an honest man"[58] - Disagreeable to Alexr to sing well[58] - Music corrupts ye mind[59] Orphan Kitt for demoralizing ye man[59] - Music of ye Spheres, - fabulous, for no one has heard it![59] - Refer't to ye discoveries in Music[59] - No: for like Africa, every day produces some new Monster![59] - Music forbidden in Churches[59] - Dancing without music, like thought & most of ye discoveries & Inventions in ye world[59] - Dancing, makes Nice better, & many worse[59] - Dancing, disagreeable in a respectable person[62] - Dancing described! Stamping &c[62] - Dancing invented by ye Devil[62] - Dancing only teaches how to Run mad[59] - Pantomime, or Ballet-dancing[59½] - ye plots mostly - immoral[64] dishonorable to untaught ye![64] "Actor" - a name of infamy[64] - Clowns of Ballet-dancing, - as Expressive as Ebonymus[64] - Absurdity of gesticulating, while speaking[65] - Mr Kaniest table, that spoke, & drew flowers[67] - Theory of ye Sights[68] - Excellency of Painting[69] can almost represent ye voice! - Painting, Sculpture &c invented by ye Devil[71] Painters &c - introduced Idolatry[71] - Pictures, mere records: from one we found out that ye Devil was ye inventor of Books, Cowards[71] - Curious

looking-glasses 73 Heire-arms! 67 Which is ye Middle age of Earth? 76 Geography - makes us pry into others' concerns & neglect our own! 77 - Travellers learn ye ways of ye world, but forget themselves. 77 - Every man who has ye means, is continually building 77 - Grand Structures of no use, but to look at 78 The wealth wasted in fine Churches, shd be spent upon ye poor "the true temples of ye Lord" 79-170 Astronomy - all fable & guess-work 82 - Agrippa wishes he cd forget all he knew of it 87 No astronomer ever came from heaven! 92 - Astrology - mere conjecture & prophecies all ambiguous, & made to come true after ye event has happen'd 91 Astrologers, proud if one guess out of thousands happen to come true! 91 - Astrologers still footed by ye great! 92 - Astrologers shrunk by people, who'd rather believe impossible than probable things &c 92 - One lie destroys a man's reputation, one lucky tenth establishes an astrologer 95, Sabbath established on ye 7th day, for astrological reasons 98 - astrology invented by ye devil, &c Palmistry 101 - Dreams 105 - mad-men & prophets 107 - Mechanical wonders 112 - Witchcraft has ye power to turn men into beasts &c 113 an image made at a particular Conjuncture, wd be able to foretell &c 115 - Conjuring, by evil Spirits: Some truth in it 116 - ye Devils are more familiar with women than men! 118 - The dead can be call'd up within a year after death 118 - Men's bodies, when dust, are food for "ye old Serpent" - unless they are sanctified &c 118/9 art of attracting good Spirits 119 - Chiefly consists in Credulity! - The "Cabala" by which Moses did miracles 121 Juggling 126 for Magic - mere imposing on ye Senses 126 - All Philosophy founded on fiction! 127 He doubts whether to put Philosophers among men, or beasts! 129 What was ye reason all things 130 ? - How many worlds? - Meth's ye Soul made of? 133 - where is it lodged? 135 - Does ye dead remember former things? 139 Souls returning to earth, in Apparitions 139/41 - Transmigration of Souls 141, 2 What is ye matter? 142 - Philosophy punishable by law 145 - Customs various in various places; as to bigamy, thieving &c 146 - Characteristics of Nations 147 Aristotle! 149/150 - The Summum bonum" - in what? 152 - grief (1) be cause (2) Be Of Monarchy, Aristocracy & Democracy. 154 - No one thinks himself incompetent to rule. - He suffers his 30 to steer &c 160 - Religion is but policy in a King 161 -

Religion distinguishes men from brutes, better than reason does. [161] 'Tis wonderful that men think to gain heaven by y^e same means that Lucifer lost it - pride. [163] Idolatry [165] - Relics. [166] - Saints, now, are y^e part of y^e Pagan deities [167] - Churches not required. [168] Every day is a Sabbath to y^e pious. [171] - Holidays were meant for prayer &c, but used for gaiety. [171½] - Wicked imps of y^e clergy. [178] - Priests justify y^e vices & deficiencies - by Example from Scripture. [181] - Respect ought to be paid to our Bishops &c. [182] - Venus. [188] The great think little of matrimonial deceptions. [191] - National varieties in loving. [194] - Secret watchings. [198] Romances injurious to female modesty. [199] - Tax upon Courtezans. [209] - Beggars. [211] - Gipsies. [212] - Carrion, victuallers, bailiffs & bakers - great hard. [217] - Singers & musicians - profligate. [217] - Strange that Sailors - exposed to danger continually, are y^e worst of men. [218] - With whom who, a man has no home, nor any thing of his own, is neglected & deceived. [219] Bad wives. [220] - No wife is but what helps her husband in worse. [221] - Children, plagues. [224] - Servants - torments & foes: but we make 'em so. [224] - Kings' Courts - display all y^e bad qualities of beasts. [224] - Egotism of noblemen. [227] - Court-ladies, fine outside. [229] - Is a pimp meant to shun the silent. [235] - What can they talk so much of - but folly? [235] - Solon &c were Merchants. [227] - Trades may be useful, laborious & profitable, & still dishonest. [237] - Traders of every kind, bankers & usurers - counted bad. [237] - Merchants - lying, cheating &c - a part of their whole science. [238] - Merchants introduce vices, luxuries, make monopolies &c. [239] - Not admitted by some states - Could the magistrates in other - & Can be Christian any where. [240] - Their feastings for parsimony &c gave rise to many Roman families - their names - as Cicero - Lucullus &c. [243] - Hunting, y^e curse & y^e worst of vices. [245] - by whom invented. [247] - Fowling introduced by Thyestes. [247] - game-laws. [248] - Beasts obedient to kind good men. [249] - Agriculture - y^e object of two Agricultural distichs. [251] - Man in a wild & primitive state. [252] - Soldiers - licensed thieves. [255] - Religion is not to be perpetuated by force of arms. [255] - If y^e war in just, y^e soldiers are unjust; for they fight for pay, not justice. [256] - Caius Marius & Nobility, abet y^e Commonalty. [260] - Nobility y^e reward of virtue only. [260] - Saints. [259] - The great think they do most good when they do no harm. [275] - Except in arms - must be some unjust fact thing. [276] - as a Lion - a Jew &c - The Egyptian creed was "Thunder". [276] - Meanings of Colors. [278] - origin of Heralds. [279] - Physic - is Mechanical mystery. [281] - While Sh^t. leaves most diseases - Physic or Law? [281] - & M. more dangerous than

of diseases 286 Physician esteemed for his drugs, &c 287 & 288 Physicians
mercenary; liars - delay of cure 289 Their enormous fees 290 Dr & Executioners
told intimacy 291 Physicians often surprised by an Old woman's quack Recipe 292
particular Herbs - universal remedies 296 admirers of Simplicity are Simpletons 297
Ignorant Dr often more successful than learned 297 a Dr the cause of rich, &
Priest of poor 297 Physician banished 297 What difference of dead whether
despised from ignorance or malice 298 Physician kill innocent - Executioners - of guilty 299 Medicines produced in our country must best adapted
for our bodies 301 Mummies, medicine 302 Surgery 303 Anatomising living
subjects 304 Coopery 307 Great Eaters 309 &c. Alchemists rich only in misery 311 All Men sent for Earthly 312 Inventers of cloth 313 All laws said to
be inspired from heaven 317 Law of Nature 317 The justice of all laws rests with
Judge 320 Legal Pleaders 324 Punishing old women for witchcraft 329
To see God we must die a spiritual death 341 All Prophets & apostles
were liars in some particulars 344 &c - Many books of the Bible lost - & many
still imperfect 347 The grammarian particular in his language, not in his
life - The Historian records other's lives, is ashamed to have his own Exposed, & ovates
Geometrician, Musician, Astrologer, Geographer, Philosopher, Physician,
Divine &c 352 The true pronunciation of Latin is lost 352 Guns, known
to the Ancients 354 The inventers of Arts were despised 357 - The learned
Smell mad 358 The Invention of an Ape 360 Wonderful Beasts 362
Ape a Student in Theology 362 The true Christian Ape & his gift as Ape 363

coll. Gilt.
1. U. 03.
12

Zw 4916 V